

CENTENNIAL OF
WESTERN FOREIGN
MISSIONARY SOCIETY

1831

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OF THE
FOREIGN
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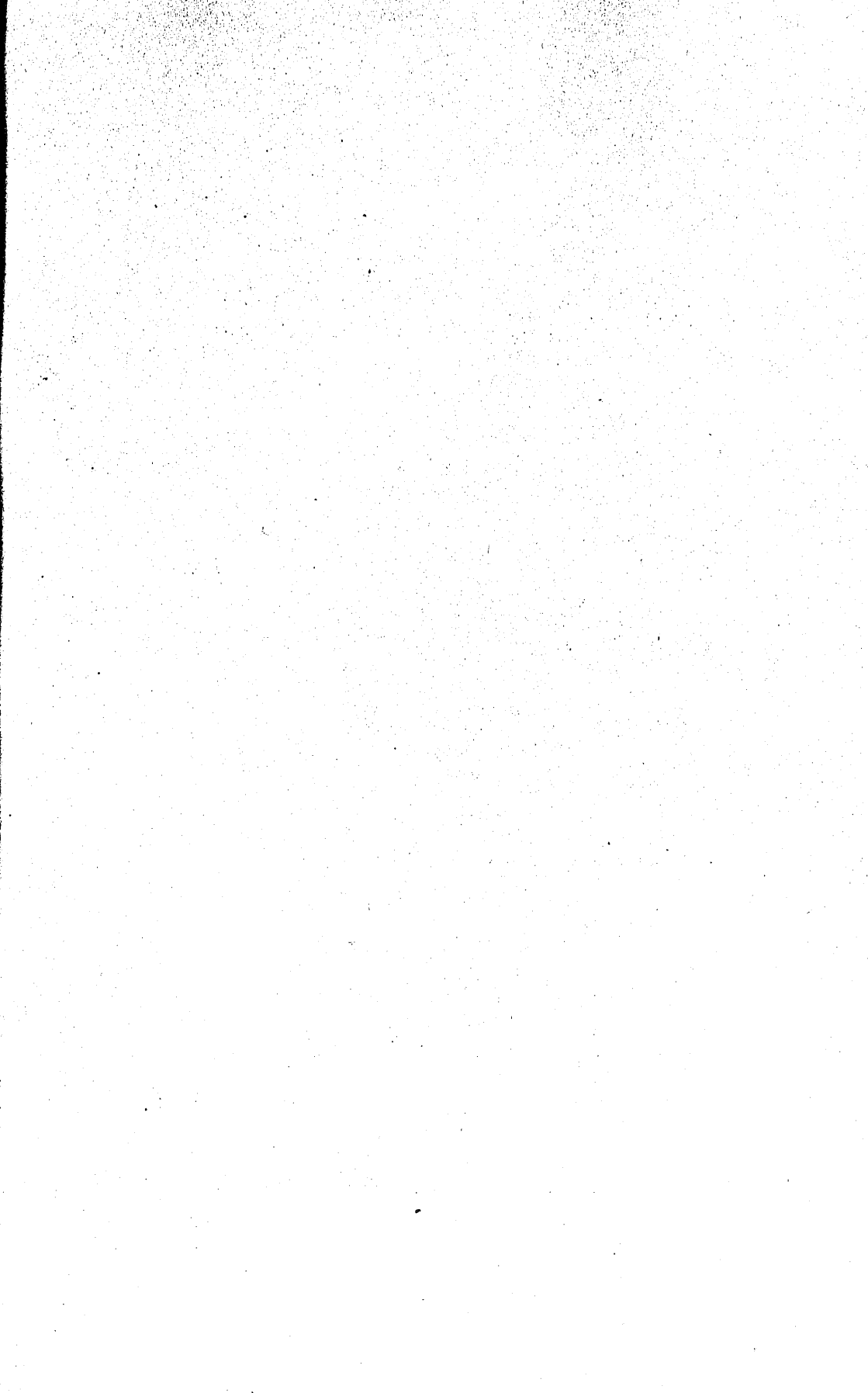
OF THE FOREIGN SOCIETY

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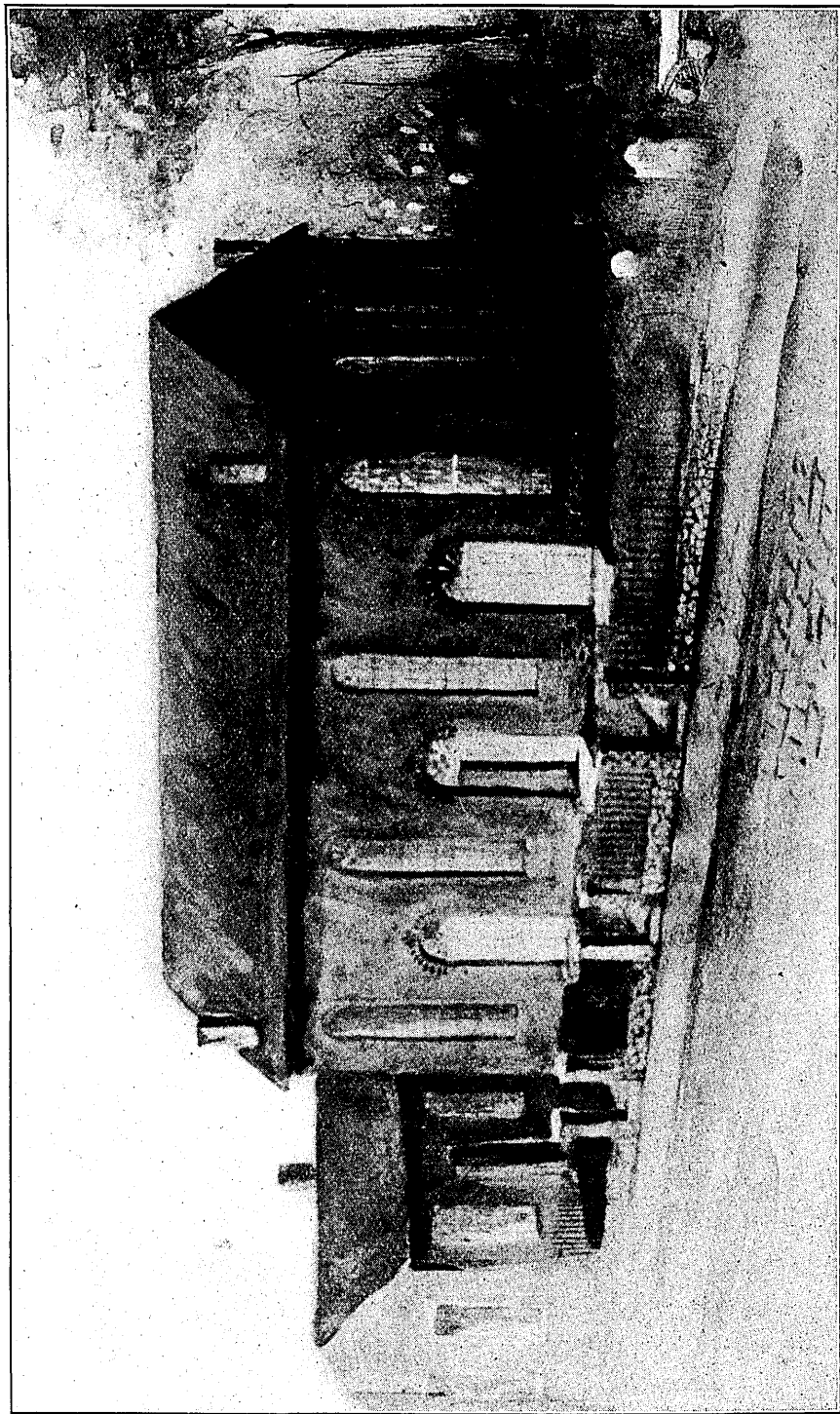


GIFT OF





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Second Presbyterian Church, in which the Synod of Pittsburgh established the Western Foreign Missionary Society, October 24, 1831.

Presbyterian church in the U. S. A. Pittsburgh presbytery
"Centennial committee."

The Centennial of the Western Foreign Missionary Society



1831 - 1931

Edited by

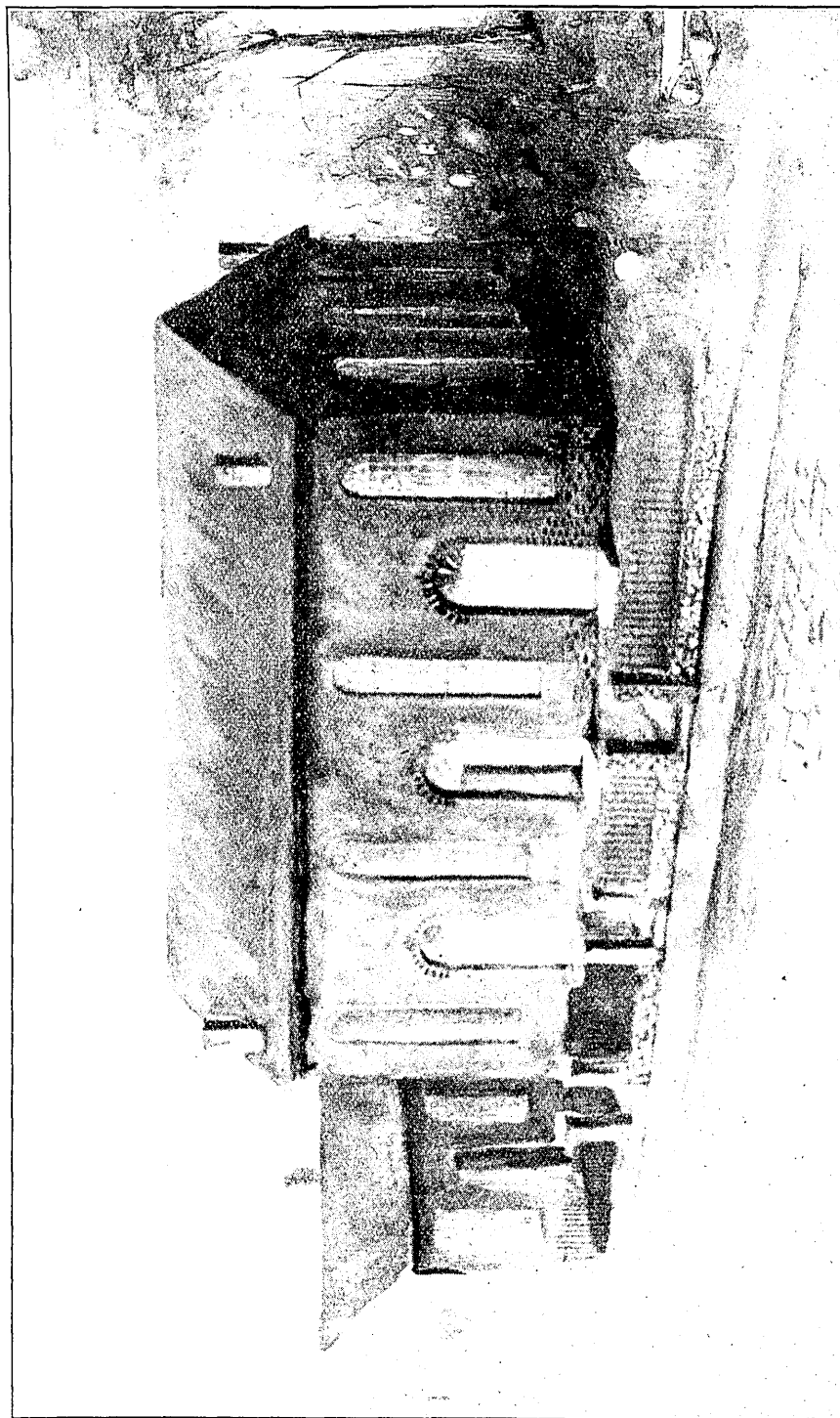
REV. JAMES A. KELSO,
Chairman of the Committee

Two historical papers prepared by the
Chairman and Secretary of the Committee of
Pittsburgh Presbytery in anticipation of the
Centennial celebration at the General As-
sembly.

and

The addresses in connection with the
meeting of the General Assembly in Pitts-
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Published under the Auspices of the Committee of Pittsburgh Presbytery
on the Centennial of the founding of the Western
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Second Presbyterian Church, in which the Synod of Pittsburgh established the Western Foreign Missionary Society,
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Presbytery of Pittsburgh**

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PREFACE

This book is a memorial volume, containing historical papers and addresses, commemorative of the Centennial of the Western Foreign Missionary Society, which was celebrated on June 3, 1931, at the meeting of the one hundred forty-third General Assembly in session at Pittsburgh, May 28—June 3. The comprehensive historical sketch, giving an account of the founding of the Society and covering its brief existence of six years, by Rev. Thomas C. Pears, Jr., was first published late in 1930, for the use of ministers who were asked to preach historical sermons. Prior to the Assembly Meeting, the Committee issued a sketch of the life and teachings of the distinguished Indian Christian, Sadhu Sundar Singh, also for circulation among the ministers of the Presbyteries coöperating in the observance of the Centennial. No justification is necessary for this, as the Sadhu was brought to Christ through the influence of Mission Schools of the Punjab Mission, a foundation of the Western Foreign Missionary Society.

The three inspiring and noble addresses by Dr. Robert E. Speer were all delivered during the meeting of the Assembly, one before the Assembly itself. Explanatory notes at various points in the volume give more detailed information as to the occasions when these addresses were given.

The Centennial Committee has put all this material into a more permanent form in this Centennial Volume with the prayer that it may be a means of preserving the missionary faith and zeal of the Presbyterian Church in the region where they first blazed out into a bright flame.

PRESBYTERIES PARTICIPATING IN THE CELEBRATION OF THE CENTENNIAL

SYNOD OF PENNSYLVANIA

Beaver
Blairsville
Butler
Clarion
Erie
Kittanning
Pittsburgh
Redstone
Shenango
Washington

SYNOD OF OHIO

Mahoning
St. Clairsville
Steubenville

SYNOD OF WEST VIRGINIA

Wheeling

A Brief History of the Western Foreign Missionary Society

Organized by the
SYNOD OF PITTSBURGH
1831



By THOS. C. PEARS, JR.
Secretary of the Centennial Committee

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A Brief History of the Western Foreign Missionary Society

FOREWORD

“ ‘Always the most forward and active Synod of the Presbyterian Church in missionary enterprise and effort,’ the Synod of Pittsburgh kept alive and cherished the missionary spirit until it diffused its power into an organization embracing the whole Presbyterian Church, and having for its object the conversion of the world. And, under this new form of organization—which may properly be said to have had its commencement in the Synod of Pittsburgh in 1831, when the Western Foreign Missionary Society was constituted—in the persons of her heroic sons, educated within the walls of her own institutions, she promptly led the way, in preaching the Gospel to the crowded millions of Northern India, China (and Africa), and the scattered tribes of the aboriginal inhabitants of our own continent. Nor has she been lacking since in furnishing her proportion of missionary laborers.’ ”

Elliott, ‘Life of Macurdy.’

Introduction

West to the Setting Sun

In the year 1781, on Wednesday, the 19th day of September, one month before the surrender of Cornwallis at Yorktown, six men, three ministers and three laymen, met by appointment at Pigeon Creek in what is now the County of Washington, and constituted themselves the Presbytery of Redstone, the first Presbytery west of the Allegheny Mountains, the modest bounds of which were the formidable barrier of the mountains themselves on the east, Lake Erie on the north, Virginia on the south, and on the west the setting sun.

Ubi Post Preces Sederunt

The simple record of that meeting is as follows:—"Ubi post preces sederunt, the Rev. Messrs. John McMillan, James Power, and Thaddeus Dod. Elders—John Neil, Demas Lindley, and Patrick Scott. Absent—the Rev. Joseph Smith." To be sure, it does not sound very exciting; but let us read between the lines. It was just twenty-three years earlier (1758), that the Rev. Charles Beatty, a Presbyterian clergyman and chaplain of Colonel Clapham's Pennsylvania Regiment, had preached the first Protestant sermon west of the mountains, on the occasion of General Forbes' occupation of Fort Duquesne. In the meantime, Beatty and Duffield, like the scouts who had been sent into the land of Canaan, had explored the "western country," and had reported to the Synod of Philadelphia, upon their return, "that they found on the frontiers numbers of people earnestly desirous of forming themselves into congregations, and declaring their willingness to exert their utmost in order to have the gospel among them; but that their circumstances were exceedingly distressing and necessitous." That was in the year 1766.

In the year 1776, the Rev. James Power, accompanied by his wife and four little daughters, crossed the

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mountains on horseback, and entered this region to remain as the first settled pastor. He was followed soon after by Dr. McMillan, and shortly afterwards by the Rev. Thaddeus Dod and the Rev. Joseph Smith. And now *here* at Pigeon Creek we find them met to effect the ecclesiastical organization of that mighty force which the Presbyterians of Western Pennsylvania were destined to exert not only throughout their own immediate bounds, but throughout the whole Church and the world.

Such was the coming of our Apostles! And whosoever desires to become better acquainted with the lives and labors of these our Presbyterian fathers in the faith, and the founders of our "Western Zion,"—as they themselves loved to call it—is referred to the pages of "Old Redstone," that fascinating volume wherein is recorded the history of their thrilling adventures and heroic achievements.

The Church a Missionary Society

Twenty-one years after that meeting at Pigeon Creek, on Wednesday, the 29th day of September, 1802, the Synod of Pittsburgh—the first Synod west of the Alleghenies—was organized in the First Presbyterian Church of Pittsburgh. It was composed of the Presbyteries of Redstone, Ohio, and Erie, into which the old Presbytery of Redstone had been subdivided; and included among its members two of the original four who constituted that first Presbytery—Drs. McMillan and Power—the other two having gone to their reward.

No sooner had the newly erected Synod completed their organization and provided rules for their government, than they resolved themselves into the Western Missionary Society, the object of which was "to diffuse the knowledge of the gospel among the inhabitants of the new settlements, the Indian tribes, and if need be, among the interior inhabitants, where they were not able to support the gospel." This is the first clear acknowledgment that the Church itself is a Missionary Society, a prin-

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ciple which was to be definitely acknowledged later on by the entire Church, through the deliverances of the General Assemblies of 1847 and 1867. But before that point could be reached, much water was to flow under the bridge.

The Gateway of the West

As we view their labors in retrospect, the text that seems to have animated the members of the Synod of Pittsburgh from the first, was evidently Rev. 3:8—"Behold, I have set before thee a door opened which none can shut." For that Gateway of the West, at the forks of the Ohio, the strategic situation of which had been so clearly discerned by Washington a half century before, became the open gateway through which the gospel was carried into the "western country;" and from that time on, its messengers played no small part in the great drama that was just beginning—the "Winning of the West," and the extension of that mighty empire of the American Republic, the bounds of which were not to be set, until they had crossed the barricade of the Rocky Mountains, only to be stopped by the blue waters of the Pacific Ocean, upon which the eyes of the old Spanish conquistadors had first looked "with wild surmise, silent, upon a peak in Darien."

Men of Vision

Neither were these early fathers of the Church unaware of what they were attempting; for they were men of vision, as was proved once more when, some years later, they pressed upon the General Assembly the need for the establishment of a Theological Seminary in the West. And this was their argument:—"The great valley of the Mississippi, and its tributary streams, where we live, spreads over a surface containing more than 1,800,000 square miles. Here there is, at the present time, (c.1827), a scattered population, rapidly increasing, amounting to more than four millions. What

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is to be the moral and religious condition of this great multitude, is a consideration well deserving the serious attention of the friends of religion and human happiness in every part of the world. Firmly persuaded that where there is no vision the people perish, the friends of the Redeemer in this Western region, are making an effort to erect and endow a Theological Seminary for the education of pious young men, on such a plan and to such an extent, that a competent supply of well educated ministers may be prepared to go forth and labor in this great, but as yet little cultivated vineyard of the Son of God. We are urged to this undertaking by the fact that more than four-fifths of the inhabitants of this western world are living without the benefits of a regular ministry; and, at the present time, there are more than a thousand organized churches here, which have no stated ministry, and a much larger number could be formed, had we men of competent education, and right missionary spirit to send forth."

There were giants in those days; and as these men generally "got what they went after," they "got" their Seminary, which was organized in the year 1827 under the significant name of "Western." Later on we shall see what Dr. Speer meant when he said,—"It was natural and right that first it was the Seminary that came out of the missionary spirit, and then the missionary spirit that came pouring forth in augmented volume out of the Seminary."

Too Light a Thing

But the vision of the fathers was not of the West alone, or of their own land alone. From the very beginning, they thought of their Western Zion in terms of the center of a great spiritual empire, which should extend its sway throughout the entire world. To them, as to Isaiah, it seemed "too light a thing that they should be God's servants to raise up the tribes of Jacob, and to restore the preserved of Israel;" and they remembered

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the words,—“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” It was this vision that led the same Synod of Pittsburgh, in the year 1831, to organize the Western Foreign Missionary Society, the centennial of which we are to celebrate this present year.

This was their crowning achievement, and this is by far the greatest single contribution that Western Pennsylvania has been privileged, under the Providence of God, to make to the cause of Christ and the extension of His Kingdom. For not only was this Society “the germ of the Board of Foreign Missions of the Presbyterian Church,”* as it has been called,—it *was* the Board of Foreign Missions before the organization of that Board six years later by the General Assembly in 1837. This brings us to the real subject of this paper,—the story of the founding of the Western Foreign Missionary Society, and a brief review of its history during the years that it carried on single-handed the missionary enterprise of the whole Church, until its identity was lost—as its resources were merged—in the present Board of Foreign Missions; which has caught its vision—as well as inherited its property—and has carried on its program without any vital change until the present day.

I—THE CHURCH AND FOREIGN MISSIONS

The Fullness of the Time

In order to comprehend the full significance of the organization of the Western Foreign Missionary Society by the Synod of Pittsburgh in 1831, we must recall the situation with regard to the foreign missionary enterprise as it existed at the opening of the 19th century. It is difficult for us to realize to-day that only a little over a century and a quarter ago, foreign missions, in the modern sense of the phrase, were non-existent through-

*Rankin, ‘Handbook,’ p. 5.

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out the churches of the Anglo-Saxon world. We are reminded, however, that Victor Hugo has said,—“Nothing is so powerful as an idea whose time has come.” And nothing is more apparent than that “at the dawn of the 19th century the time had fully come for a truer appreciation of the foreign missionary idea.”

Modern missions began with the sailing of Carey for India, in 1793, “to attempt great things for God in the expectation of great things from God.” Thirteen years later, in 1806, the hay-stack prayer meeting proved to be the beginning of the American Foreign Missionary enterprise; and led to the organization, in 1810, of the American Board of Commissioners for Foreign Missions, of the Congregational Church. From that time onward, the air seemed to be electric with missionary enthusiasm, as if the Spirit, working when and where and how He pleases, had appointed that generation to the particular task of carrying out the terms of the Great Commission. Doubtless each age has its own special contribution to make; and none can doubt, who is familiar with the history, that this was the particular contribution of the first third of the 19th century.

Voluntary Agency vs. Ecclesiastical Responsibility

It is a gratifying spectacle to witness how all the churches rallied to the call to take seriously the terms of the Great Commission, which had been so long neglected; but we must confine ourselves to tracing as briefly as possible the relation of the Presbyterian Church to the common task. With this newly awakened interest in the air, and the American Board of Commissioners for Foreign Missions already in the field, it was but natural that individuals and churches should make their contributions through this convenient and voluntary agency. Indeed the General Assembly of 1812, had declined the suggestion of the American Board, that the Presbyterian Church should form “an institution

Western Foreign Missionary Society

similar to theirs, between which and them may be such a co-operation as shall promote the great object of missions," declaring that such an undertaking would be "extremely inconvenient at this time," and contenting itself with commending that Board to the churches under its care.

This approval, however, did not carry with it any definite commitment of the Church to share in the responsibility of the support of the work; and as time went on, there grew up two opposing schools of thought on the question of the relation of the Church to the whole problem of Foreign Missions. There were those who strongly advocated the employment of such voluntary agencies as the American Board; while another group was becoming increasingly convinced that the Church should not delegate such an important function to societies that had no official standing in the Church; but that *the Church itself as a Church*, should assume full responsibility for the discharge of an obligation of such fundamental importance.

In 1817, the United Foreign Missionary Society had been formed by representatives of the Presbyterian, Reformed, and Dutch and Associate Reformed Churches, for the purpose of extending the gospel among the American Indians; and upon the amalgamation of that Society with the American Board, an attempt was made to induce the General Assembly to recognize the latter as a "national institution," which would have made it in effect the official agent of the Presbyterian Church in its foreign mission activity. The General Assembly of 1826, however, refused to take this step, once more contenting itself with "recommending the Board to the favorable notice and Christian support of the Church and people under their care." The form of this resolution, as well as the debate which preceded its adoption in this form, is an indication of the strong feeling that even then existed, that the work of Foreign Missions was an obligation of the Church itself *in its distinctive*

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character as a Church, and that the Assembly should organize its own Board of Foreign Missions.

When, therefore, an overture was presented to the Assembly of 1831, to appoint a committee to confer with the American Board with a view to seeking a basis for a still closer relationship, that would virtually commit the Presbyterian Church to the policy of making that Board its instrument in the carrying out of its Foreign Missionary program,—the Synod of Pittsburgh, realizing that the Assembly was not yet ready to recognize the principle that the Church itself, in its distinctive character as a Church, *is a Missionary Society*,—organized the Western Foreign Missionary Society under its own definite ecclesiastical sanction, and appealed to the whole Church to make use of its facilities and to aid in the support of its work.

To fully comprehend the significance of their action, and the epoch-making character of this new undertaking, I know of no better approach than to quote somewhat at length from the address—"The Western on the Mission Field"—delivered by Dr. Robert E. Speer at the Centennial of the Western Theological Seminary, in 1927.

A Great Principle

"Back of the organization of the Western Foreign Missionary Society," he said, "lay a great principle and a great personality. The principle was that the work of Foreign Missions is not an optional interest to be left by the Church to individuals and voluntary associations. Our fathers here (in Pittsburgh) conceived instead that the missionary obligation is the obligation of the Church in her essential character and that every member of the Church is committed to this obligation. Let me read one of the first utterances of the new Society: They believed that 'the Presbyterian Church owes it as a sacred duty to her glorified Head to yield a far more exemplary obedience, and that in her distinctive character as a

Western Foreign Missionary Society

Church, to the command which He gave at His ascension—Go ye into all the world and preach the gospel to every creature. It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting upon our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a Church of Christ, to send the Gospel to the heathen, the Jews, and the Mohammedans.’

“And let me supplement this deliverance of the Society with the characteristically burning words of the great personality to whom I have referred. ‘On what appointment,’ he bursts forth, ‘do pastors and elders sit in the house of God and hold the keys of the Kingdom of Heaven, but that which commissions them to go and disciple all nations? If, at the bar of such courts, by the very fact of their lawful existence, the perishing heathen have no right to sue out the payment of a Redeemer’s mercy, then the most material object of their sitting is cancelled; and that neglected, starving portion of mankind, who enter with a specific claim, are turned out to find relief by an appeal to the sympathy of particular disciples. Will the Head of all principality and power stay in judicatories where the laws of His kingdom are so expounded? Until something more is done for the conversion of the nations, what article on the docket of business can be relevant at any meeting, if this is not? Shall a worthless, unsound delinquent be told that, according to the Word of God, and the constitution of the Church, he has a right to come and consume hours of time in trifling litigation; and shall a world of benighted men, who have received as yet no hearing, and no mercy, and no information that Jesus has left a deposit for them also, be turned over to the slow and uncertain compassion of individuals?’

“It was the principle embodied in these utterances that made the fathers in this old Synod of Pittsburgh

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restive under the idea that the Presbyterian churches should conduct their missionary work through the American Board. They had great respect and even greater reverence for the American Board, and wished it well, but they could not accept the principle on which they believed it rested, and they were unwilling to abide by a method of missionary work which did not commit the Church as such and all its courts and organizations and its fundamental constitution to the missionary obligation. It was this divergence of view, as truly as any doctrinal division, which led to the separation into the Old and New Schools. And the re-union of the two Schools carried with it the acceptance by the re-united Church of the principle which our fathers here held vital.

A Great Personality

“Side by side with this principle, and ever incarnating and expressing it, was the great personality whose glowing words I have just quoted, Elisha P. Swift, the first teacher of this Seminary, and the first secretary of this missionary society. Elisha Swift was born in Williamstown, Mass., in 1792, and received his education at Williams College under the powerful missionary influences which flowed from the hay-stack prayer meeting in 1806, and the consecration to foreign missionary work of the hay-stack band and the consequent organization of the American Board in 1810. While still a boy, Swift consecrated himself to foreign missions and was accepted for missionary appointment by the American Board and ordained by a Congregational Council in the Park Street Church in Boston, on the third day of September, 1817. For reasons which I do not know, however, he was prevented from going to the foreign field, and supplied the Presbyterian Church in Dover, Del., for one year. Then he came to Pittsburgh in 1819, and was installed as pastor of the Second Presbyterian Church. * * * It was he who * * * conceived

Western Foreign Missionary Society

the idea of a new society, secured its organization by the Synod, wrote its preamble and became its flaming prophet among the churches. He was one of the humblest and most self-forgetful of men, desirous of no praise, but with a keenness of discernment of fundamental principles which no confusion of debate or controversy could ever blur, and with a spirit that knew absolutely no fear of men or of difficulties. It was said of him that he was unsurpassed as an advocate of every good cause, but that at the very mention of foreign missions he was as a war horse catching the sound of battle. Those who heard him speak remembered ever after 'his great eye all aglow with the fire of genius, his heart heaving with emotion, and his majestic form raised to its full height, as he preached the Gospel or as he proclaimed the glorious missionary character of the Church.' * * * Very inadequately through the years have we recognized our obligation to the great dead. Here to-day in reverence and love I would pay this tribute to one of the noblest spirits whom God ever gave to our Church, and would utter our deep and eternal gratitude to the Giver and the gift.'**

The Founder of the Board

That Dr. Speer's estimate of the character and service of Dr. Swift is not exaggerated, is fully attested by the judgment of other competent authorities. Dr. S. J. Wilson in his address at the funeral of Dr. Swift, said: "He had no desire to have his name trumpeted through the world, yet the Church to which he belonged will always cherish his name as the founder of her Board of Foreign Missions." Dr. William D. Howard, one of his successors in the pastorate of the Second Church of

*Dr. Speer:—"In 1837, the Old School General Assembly established a Board of Foreign Missions for the whole Church and the Western Foreign Missionary Society passed over to it, transferring its organization and its ideal, and ever since our Church has borne the stamp of Elisha Swift's personality and has held fast to his great convictions."

Pittsburgh, said: "This great and good man may be regarded as the founder of the Presbyterian Board of Foreign Missions." While Dr. C. C. Beatty, descended from the man who had preached that first sermon at Fort Duquesne, wrote: "I consider Rev. Elisha P. Swift, D.D., to have been really the father and founder of our Presbyterian Foreign Mission work; and I think he should be prominently presented as bringing forward and greatly furthering this work in its inception, as distinctively under Church organization." The final testimony is that of the Rev. James Allison, D.D., in his notice of Dr. Swift's death in the 'Presbyterian Banner':—"While the Presbyterian Church lasts—as long as a history of Missions remains, the name of Elisha P. Swift will be remembered."

II—LIFTING UP THE BANNER

On Monday, the 24th day of October, 1831, the Synod of Pittsburgh, meeting in the old Second Church, down on what was then known as Diamond Alley, adopted the Resolution which brought the Western Foreign Missionary Society into being. It seems fitting at this point to reprint the Preamble, recognizing its importance as an historical document, and in the conviction that the fathers themselves are far better qualified than any of their successors, to express the principles upon which their action was predicated.

*The Preamble**

"It is a fact which the members of the Presbyterian Church, in common with some other branches of Christ's visible empire, recognize with joy and gratitude to God, that the indications of prophecy and the signs of the times, call upon all who love our Lord Jesus Christ, in sincerity, of every denomination, and of every clime, to

*'Minutes of the Synod of Pittsburgh,' p. 348 f.

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employ redoubled exertions, to extend the glorious gospel in the earth, and especially to those, who are enveloped in pagan and anti-Christian darkness. The time appears to have come, when Zion should awake and put on her strength, and not only plead before the throne, with increasing importunity, for the fulfilment of the blessed promise made to the Mediator, that all nations should flow unto Him and be saved, that the mountain of the Lord's house may be established; but by their actual, untiring and liberal exertions, to convey to a dying world, the precious blessings contemplated in these glorious engagements of the covenant of redemption. The Church and the world, wait to see such a degree of ardor and enterprise, on this great subject, as the love of Christ, and the wants of men, demand of His own blood-bought family; living as it does, in comfort and affluence, and possessing the rich favors of a munificent Providence.

“In saying this, however, there is no wish to depreciate the exertions of the children of Zion, either in Europe, or in this country, in behalf of the Pagan world. To say nothing of the Eastern continent, much has been done in these United States, in years past, and the memory of many precious servants of Christ, whose mortal bodies now moulder in distant climes, and the record of many missionary stations, now existing in various places, and under different directions, attest the truth of this cheering declaration. Especially is it with great pleasure, that this Synod recur to, and acknowledge the laudable and persevering, and truly splendid operations of the American Board of Commissioners for Foreign Missions, in the cause of the heathen world; and they cherish towards that Society and its varied and animating movements, none but unmingled feelings of respect and affection. In years past, many of them have esteemed it a privilege to pray for its success, and contribute to its funds; and they hope to have opportunities, in years to come, to express in similar ways their love for it. Nor

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do the Synod regard it as improper to recur with grateful sentiments, to those humbler efforts, which they were enabled, in departed years, to put forth through the Western Missionary Society, in this great and good cause.

“Still, however, much remains to be done. The resources of large districts of the Presbyterian Church, are slumbering in inaction, and experience for a few years past, has demonstrated the fact, that they cannot be fully drawn, by a society so remote as the American Board, or by any that does not involve an ecclesiastical organization comporting with the honest predilections of many of our people. No judicatory of the Presbyterian Church, it is believed, can act at this time on this subject, with as much propriety and prospect of unanimity as this; and from various considerations, which it is unnecessary to specify, it is also believed that no position on the continent is so favorable as this, for undertaking the institution of a society, which shall bring up the forces of the Presbyterian Church, in the Middle and Western States, to this great and blessed work.

“Without any feeling of unkindness to any existing Board, *here* in these western regions, of this large and opulent republic, the friends of the perishing heathen, can *lift up a banner* intended for other benefactors, and other ardent aspirants after missionary toils and labors, than any institution has yet numbered, and from hence a stream of benevolence can roll, which shall meet and commingle with those of distant places, and the friends of God, even here, supply its demands without coming in unhappy conflict, with any other society whatever. Disclaiming all party feelings, therefore, and listening to that voice from the Mediatorial throne, which seems to say, ‘Arise and be doing—collect my scattered soldiers, *and display my banner*, for the day of Salvation is opening on the world!’ this Synod, trusting in the aid and guidance of the God of Missions:

“Resolved, 1st. That it is expedient forthwith to establish a Society or Board of Foreign Missions, on such

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a plan as will admit of the co-operation of such parts of the Presbyterian Church as may think proper to unite with it, in this great and important concern.”

Forthwith

There is one word in the above Resolution that gives the key to the character of these men, and which I would see inscribed at the head of the record of the Church to-day. It is the word FORTHWITH. Presently we shall see what it was that they *forthwith* proceeded to do in the carrying of their Resolution into effect; but at the moment I am reminded of the words with which Dr. Speer concluded his great address at the Assembly of 1927. For the real purpose of the Centennial celebration is to make us realize that there is the same urgency now that there was a century ago:

“We face across the world to-day new needs, colossal needs which speak to us with the sanction of both a human and a divine demand. A world that does not have to wait to be lost but that has utterly lost itself already, needs a Savior, the only Savior, the One Name given under heaven among men. And will not His Church follow Him, to bring into the one fold the sheep who are scattered abroad in every land and of every race? Beyond all other calls, let us be still and hear again the old, ever new call of Christ. And to-day, may it be with us, as of old it was with those men who first heard that call by the waters of Galilee, and who *straightway*, *straightway* rose up and left all and followed Him.”

The First Board

Fortunately for us, our fathers realized that salvation is not by Resolution, although they were likewise aware that there can be no salvation without resolution. And so straightway they set themselves to the task of surveying the field, formulating their plans, setting up the machinery, and of appealing to the Churches for the money, and to the Seminaries for the men, with which to

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inaugurate the work. We shall not attempt to describe all the preliminary steps that had to be taken before the first missionaries could be sent forth; but will confine ourselves to three things: (1) the organization of the first Board; (2) the comprehensiveness of their program; and (3) their official organ, the "Foreign Missionary Chronicle."

The first step was, of course, the organization of a Board of Directors, which, it was determined, should consist of six ministers and six elders chosen by the Synod, of persons residing in Pittsburgh or its vicinity, to which were to be added one minister and one elder chosen from and by each of the eight Presbyteries in the Synod. As many of these honored names are still familiar to us, we herewith present the personnel of that first Board:

FOR PITTSBURGH AND VICINITY

Rev. E. P. Swift.....	Mr. Harmar Denny
Rev. A. D. Campbell.....	Mr. Samuel Thompson
Rev. Francis Herron.....	Mr. John Hannen
Rev. Luther Halsey.....	Mr. James Wilson
Rev. Robt. Patterson.....	Mr. Benj. Williams
Rev. Thos. D. Baird.....	Mr. Francis G. Bailey

FOR PRESBYTERIES

Redstone.....	Rev. A. O. Patterson..	Mr. A. Johnston
Ohio.....	Rev. Matthew Brown..	Mr. J. Herriot
Erie.....	Rev. Samuel Tait.....	Mr. J. Reynolds
Washington.....	Rev. David Elliott.....	Mr. J. McFarren
Hartford.....	Rev. William McLean..	Mr. J. Clark
Steubenville.....	Rev. Chas. C. Beatty..	Mr. D. Hoge
Allegheny.....	Rev. J. Coulter.....	Mr. B. Gardiner
Blairsville.....	Rev. S. McFarren.....	Mr. T. Pollock

For a number of years the organization of this Board was as follows: Hon. Harmar Denny, President; Rev. Thos. D. Baird, Vice-President; Rev. A. D. Campbell, Rev. Chas. C. Beatty and Rev. George Marshall filled, in succession, the office of Recording Secretary; Rev. Elisha

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P. Swift, Corresponding Secretary; Rev. Elisha Macurdy, Treasurer; Mr. Samuel Thompson, Assistant Treasurer.

The Vision Is for Many Days to Come

In an address delivered before the Missionary Convention, held in Pittsburgh in 1872, Dr. William D. Howard, Pastor of the Second Presbyterian Church, thus speaks of the astonishing broad-mindedness of the old Society:—"The founders of the Western Foreign Missionary Society laid broad and deep the foundations of this great enterprise. We are reaping the valuable results of their silent labor to-day. They seem to have grasped all the essential features of the missionary work. The breadth and comprehensiveness of their views fills me with surprise. They contemplated reaching not only the whole heathen world, but the Moslem and Papist populations, including those in Mexico and South America, which countries have loomed up in later days as among the most important missionary fields in the world. They displayed pre-eminent wisdom in selecting their fields of labors—Africa, which has since grown in importance, and India, where an influence has been exerted by our own and other missionaries, which promises to make a country containing 200,000,000 of people virtually Christian, within the life-time of some now living. And they not only selected Africa, and India, but their eye was upon China, Japan, Persia, Asia Minor, South America, and other localities, which in the forty years which have elapsed (1872), have been proven to be missionary fields of unsurpassed promise. In a word, nothing has been done by their successors that evinces more true wisdom in relation to the great work of Missions, than was done by these founders of our Board. They seem to have surveyed the whole ground, and to have suggested every important plan that has been acted upon since."

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The Foreign Missionary Chronicle

In April, 1833, the Society began the publication of the "Foreign Missionary Chronicle." It was issued monthly, and its files are the chief sources upon which all subsequent historians have drawn. It is a perfect gold mine of information with regard to missions during the formative period of modern missions, and is rich in material that deserves a better fate than to rest forgotten upon the shelves of the few libraries that are fortunate enough to be its possessor. In 1850, this publication was merged into "The Home and Foreign Record," which was succeeded in 1886 by "The Church at Home and Abroad;" and that, in turn, by "The Assembly Herald," in 1898, "The New Era Magazine," in 1919, and the present "Presbyterian Magazine," in 1922.

In the pages of the old "Foreign Missionary Chronicle," are recorded the triumphs and defeats, the sorrows and the rejoicings, the heroic achievements and victorious martyrdoms of those epic years. Open it almost at random, and your heart will be thrilled, your sympathies enlisted, or your enthusiasm fired; but above all you will come away with the conviction of the reality of the faith of these men and women, who followed their Lord to the ends of the earth; and of the power of the Gospel which constrained them not to count their lives as dear to themselves, but to do all and dare all for the sake of Him whose they were, and whom they counted it their high privilege to serve.

III—THE OPENING OFFENSIVE

God Give Us Men

The Executive Committee of the Board of Directors, in a Circular Letter issued soon after their organization, laid the matter of securing recruits before the Societies

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of Inquiry on Missions of the Princeton and Western Theological Seminaries; and soon thereafter received communications from Mr. John B. Pinney of Princeton, and Messrs. John C. Lowrie and William Reed of Western, offering to place themselves under the care and direction of the Committee as missionaries to the heathen. And so the first volunteers were secured.

Africa Their First Love

In the report published in March, 1833, it is stated that,—“To Western and eventually Central Africa, this Society has from the beginning looked, as one of the principal fields of its intended operations. To that benighted land it consecrated its first efforts: and all the information which has been since received, has but tended to increase its desire to draw, in a special manner, the attention of American Christians, and of young men devoted to the cause of missions, to that long neglected and interesting part of the globe.”

John B. Pinney and Joseph W. Barr, both of Princeton, were the first missionaries designated to this field; but shortly before the date of sailing, the latter died. After waiting three months “without anyone offering to accompany him, and all his arrangements for his departure being made, his zeal in the cause in which he was engaged determined Pinney to embrace an opportunity which offered, and to sail for Liberia, in the hope that his unaided efforts might prove an encouragement and prepare the way for others to follow him.” And so he sailed alone, in January, 1833, and after a prosperous voyage, arrived at Monrovia on the 16th of February.

Pinney remained in Africa about four months, making an exploring excursion into the interior; but “at the commencement of the rainy season, finding that his necessary inactivity would be more expensive than a voyage home, where he might be active in preaching, and enlisting others”, he again embarked, arriving in

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Philadelphia in July. Here he found that John Cloud and Matthew Laird, the former a Western man and the latter of Princeton, had been designated as reinforcements to the African Mission. But before following their fortunes farther, chronological considerations direct our attention to the Mission to India.

Lowrie Is Off for India

John C. Lowrie was a member of the third class to be graduated from the Western Theological Seminary, and as we have seen, he was one of the first to offer himself for missionary service. The year following his graduation, having already received his commission to India, he spent at Princeton, doing post graduate work, and with the purpose, "if possible, to enlist others in the cause which he had espoused." The following episode is related by Dr. Rankin in his "Missionary Memorials:"—"In the early Spring of 1833, when Samuel Irenæus Prime, a member of Princeton Theological Seminary, was lying sick in his room and as it was feared nigh unto death, he was aroused one day by a shout near the entrance of the hall below, and on enquiring its meaning was answered 'Lowrie is off for India!' The sick man arose from his bed, moved to the window overlooking the crowd of students and joined his feeble voice to theirs."

We will quote at this point from the Second Annual Report of the Society, adopted May 6th, 1834, as abbreviated in Green's "Presbyterian Missions," which, in passing we might say, is the official history of the Western Foreign Missionary Society. It was published originally in 1838 by the order of the Board of Foreign Missions, and reprinted by the Board in 1893, but is now unfortunately out of print.* The present writer would

*Almost all sources from which we have drawn for this sketch are out of print. How shall the present generation come to know the work of the fathers, if all the records are inaccessible? We have a heritage in some of these documents, not only worthy of preservation, but of perpetuation.

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recommend a new edition of this authoritative historical record, to the benevolence of some wealthy layman, as a timely gift, and as a valuable contribution to the cause of Missions.

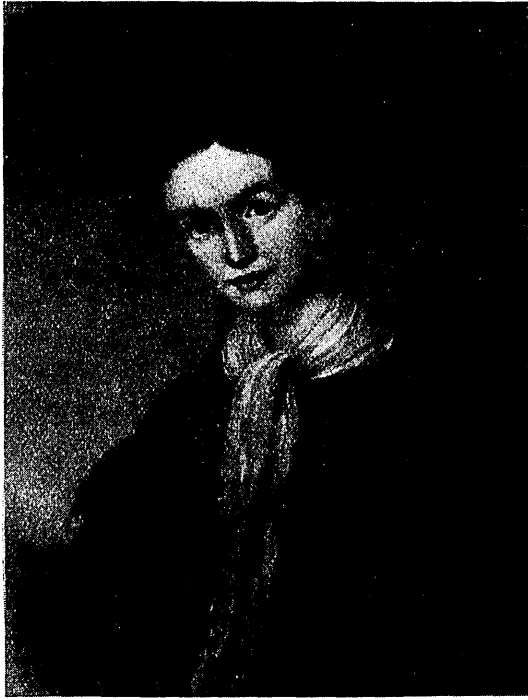
“The last Annual Report stated that the Rev. Messrs. William Reed and John C. Lowrie with their wives, were expected to leave this country in a few weeks afterwards, to commence their contemplated mission to Hindustan. Arrangements were made for their embarkation in the ship *Star*, of the port of Philadelphia, in May last. Never, it is believed, was the mind of the Christian public in that city more deeply interested in the foreign missionary enterprise, than during the presence of the Mission there, and the religious exercises which were connected with their final departure from it. The closing meeting will long be remembered by many.

“This little band finally bid adieu to their native land, and the ship *Star* put to sea on the 30th of May, 1833, and arrived at Madeira on the 24th of June following. The temporary abode of the missionaries at that fertile and lovely spot in the ocean, tended not only to mitigate the fatigues of a long sea voyage, but somewhat to recruit the strength of Mrs. Lowrie, whose health had begun to be so far impaired, during the last few weeks of her residence in this country, as to threaten a confirmed pulmonary affection. The voyage was resumed on the 15th of July, and the *Star* arrived at the port of Calcutta on the 15th of October (1833). The change of air incident to her passage into the southern hemisphere, and severe gales in doubling the Cape of Good Hope, appeared, the Committee regret to state, to confirm all the fears which had been entertained as to the character of Mrs. Lowrie’s illness, and from that period she began gradually to become so feeble, that before the arrival of the *Star*, in port, all hopes of her recovery were at an end.”

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A Christian Iphigenia

The report then relates the sad news of her death, on November 21st, a little over a month after their arrival. This first casualty was to be soon followed by a further trial. After a few months of labor, Mr. Reed



MRS. LOUISA A. LOWRIE

Died at Calcutta, November 21, 1833, the first missionary of the Presbyterian Church in the U.S.A. to be buried in India.

was seized by an illness so severe as to necessitate his return to America, for which he embarked with his wife, on July 23, 1834; and died on shipboard August 12th, thus leaving John C. Lowrie all alone to open up the work in India.

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Before proceeding with our narrative, however, I want to tell you of a little volume to be found on the shelves of the Library of the Western Theological Seminary. It is entitled "Memoirs of Louisa A. Lowrie." It was printed in Pittsburgh by the Western Foreign Missionary Society, in 1836, being edited by Dr. Swift; and a notice on the fly leaf states that the proceeds of its sale were to be "devoted to the support of Foreign Missions." The frontispiece is a steel engraving of the sweet-faced bride of twenty-four, who had laid her life upon the altar, the first missionary of our Church to die on foreign soil. It is a precious little volume, and as we read it to-day, we are aware that "through it she being dead yet speaketh."* It is, indeed, a voice from out the past. Aye, how many of these voices do we hear, "crying from behind the curtain, Onward! Brethren, Onward! with the work of the Lord!"—to quote the words of Dr. Swift himself, spoken upon another occasion.

Mrs. Lowrie was buried in Calcutta, "there to proclaim as she sleeps on India's distant shores," so the Report of the Society affirms, "the compassion of American Christians for its millions of degraded idolators; and to invite others from her native land to come and prosecute the noble undertaking in which she fell."† Surely it does not seem too far-fetched to compare her with Iphigenia, whose sacrifice was the price of the sailing of the Greek fleet for Troy. Or, perhaps, an even closer parallel would be to call her the Missionary Protesilaus, who, in Wordsworth's poem, was said to be resolved that, "if no worthier led the way," his should be,—

*In 1872, the Women's Missionary Societies within the Presbyteries of Pittsburgh and Allegheny named the house they were building at Mynpurie, India, "The Louisa Lowrie Home." ✓

†*India Missions*, Allahabad Press, 1886. "And so the first possession of the Missions was a grave, lighted by a blessed hope."

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"The foremost prow in pressing to the strand;
His the first blood that tinged the Trojan sand."

Ave atque Vale

And now let us return to the fortunes of the African Mission. We will resume the narrative where we left off—Pinney returned to America in July of 1833, to enlist recruits, only to find reinforcements ready to return with him in the persons of Matthew Laird and his wife, and John Cloud. Turning to the pages of the "Foreign Missionary Chronicle," we will "listen-in," to use our modern phrase, on that memorable Farewell Service held in the 10th Presbyterian Church in the City of Philadelphia, on the 18th of October, 1833.

The service opened with the singing of the 306th hymn of the General Assembly's book, "which was read" by Professor J. C. Kennedy of Jefferson College:

"Behold th' expected time draw near,
The shades disperse, the dawn appear.

* * * * *

"The untaught heathen waits to know
The joy the gospel will bestow;
The exiled captive, to receive
The freedom Jesus has to give."—etc.

Dr. Matthew Brown, President of Jefferson College, then led in prayer, after which Dr. Swift made an address. Mr. Pinney having been prevented by sickness from being present at the meeting, Mr. Cloud followed, remarking that "if the persons constituting the present assembly felt as did the Lord Jesus Christ when he gave the command to His Church to go into all the world and

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preach the Gospel to every creature, the conversion of Africa would not be an end so distant as we are accustomed to consider it." He concluded by observing that "himself and his brethren regarded it as a privilege that they might go to the heathen on a mission of mercy, and they only solicited of those who would remain at home, that they would sustain by their prayers their missionaries when in the dark parts of the earth;" and expressed in glowing terms "his anticipation of the interest which, when far away from their kindred and friends and all the delights of Christian society, they would still have in the remembrance of Christians, in their private supplications, as also specially at the monthly concert of prayer." Then after singing two verses—the last two, by the way—of Bishop Heber's famous hymn, Mr. Laird made a brief address, which was followed by a prayer by Dr. Luther Halsey of the Western Theological Seminary, some "pertinent remarks" by the pastor of the Church, and another prayer by the Rev. Dr. Wisner, Corresponding Secretary of the American Board.

The congregation then sang to the tune of *Tamworth*, a hymn written for the occasion by "Welwood," entitled "Africa's Hope:"

"Go, ye brethren, heav'n appointed,
Tell of Christ in Africa,
Mercy sent thro' God's Anointed,
Ethiopia's Gospel day;
Star of Mercy,—
Christ will chase the gloom away.

"Tell the tidings of salvation
Where the Nile and Niger flow;
Precious seed in ev'ry nation
In the name of Jesus sow;
Grace descending,—
Show'rs of grace will make it grow."—etc.

Brothers Cloud and Laird now stood up in their turn, and sang the "Missionary's Farewell," written by the Rev. S. F. Smith of Boston—the author of "My Country, 'Tis of Thee:"—

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"Yes, my native land, I love thee,*
All thy scenes, I love them well,
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?
* * * * *
"Yes! I hasten from you gladly,
From the scenes I love so well!
Far away, ye billows, bear me:
Lovely native land, farewell!
Pleased, I leave thee—
Far in heathen lands to dwell."—etc.

The Rev. Dr. Brown then pronounced the benediction, "which at fifteen minutes past nine o'clock, closed a meeting, the record of which will doubtless long remain unimpaired in many a Christian's heart."

I make no apology in reporting this meeting at such length, because it gives us an insight, as nothing else can, into the spirit of those early days. And it likewise gives us an opportunity to rejoice in their rejoicing, as we shall so soon have occasion to weep with them as they weep.

The Graves of Desire

They sailed from Norfolk on the 6th of November, on the ship *Jupiter*, Pinney sending a farewell message to the Society, in which he said,—“We covet nothing on earth, but the honor and privilege of spending our ‘little span’ in the service of Jesus, if we are only doorkeepers in the Sanctuary. Our daily prayer is, that many others may press with us into the same work.” After a passage of fifty-six days, they arrived at Monrovia on the 31st of December (1833). Soon after their arrival, all of the members of the mission experienced, in succession, the attack of the African fever. Cloud, a man of ardent temperament, against the counsels of his colleagues, undertook for missionary exploration a journey of one hun-

*This hymn was also sung by the Reeds and Lowries at their Farewell Service.

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dred and fifty miles on foot before he had fully recovered from sickness. The unavoidable exposure and fatigue of the journey prostrated his strength, and brought on an attack of dysentery under which he rapidly sank, dying in the latter part of April, 1834, soon after his return to the Mission. Troubles now came thick and fast. Mr. and Mrs. Laird, who had “nursed him tenderly,” were attacked by the same malady. Mrs. Laird died on the third of May, and her husband the following day—leaving Pinney again alone.

Let us now return to the pages of the “Chronicle.” In a Circular Letter, addressed to the churches, Dr. Swift recounts these sad events, and then adds: “Thus, dear Brethren, has death blotted from our lists, in the short space of ten or fifteen days, three valued names; and thus, the grave has swallowed up a large amount of our best hopes as a Missionary Society.” It was, indeed, a stunning blow! Only Pinney left in Africa, and John C. Lowrie in India alone! although the full extent of the loss to the latter Mission was yet unknown. I wish I might tell you at length how the Society met this emergency, how they never lost their faith in God, or in the success of their enterprise, and how they appealed for reinforcements to take the place of those who had fallen; but I must confine myself to a paragraph from the pen of Dr. Swift, and to a brief account of the answer to his appeal.

Whom Shall We Send?

“At this affecting crisis,” wrote Dr. Swift, in a communication addressed to the Churches and the Seminaries, “when, by the strokes of death, additional streams of Christian compassion are likely to be arrested for the want of missionaries for the foreign field, the inquiry returns to us with ten-fold emphasis ‘Whom shall we send’ to fill the broken ranks of the missionary corps? And the Committee would affectionately say that, if there are among the ministers, licentiates, or candidates of our

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Church, any who, in this hour of darkness and affliction, are ready to respond to this momentous inquiry, we would gladly assign them, in some portion of the great field of missions, *the standards which have fallen* from the hands of these departed brothers.”

A few days after this, a meeting of the Society of Inquiry on Missions, was held at the Western Theological Seminary, at which resolutions were passed; and an address was delivered by James J. Marks of the Senior Class, the President of the Society, in the course of which he said: “The fatality which has attended this effort *to plant the standard in Africa*, makes this subject put on the garb of sober reality. The man, that now ponders over the duty of dedicating himself to this cause, must look to Africa over the new made graves of those who have gone but one step before him—must bring the command and the promise of the Head of the Church along side of these astounding facts, and there *decide* which of these should be his rule of action. The Missionary Society is made to pause over this question—‘Whom shall we send; and who will go for us?’ After they have spread the letter of their solitary Brother Pinney before the Lord, like Hezekiah, they turn to the churches for the *means*, and to the Theological Seminaries for the *men*. Christians! Friends of Missions! Friends of Africa! It is yours to pause over this question. Does this subject reach your prayers? Does the injunction of the Savior to ‘disciple’ Africa, reach your hearts? Then the means will be furnished. The voice of our brethren and sisters which we lately heard, is silenced. Then hear the cry of wail that comes over their yet warm graves from the deep groves of Africa. How long must Africa wait? How long?”

Hold the Fort!

But now hear the sequel. There were in the Western Theological Seminary at that time, as undergraduates, and therefore undoubtedly present at that meeting,

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five men: John Newton of the Senior Class, and Edward Cope, Nathaniel Crane, Robert W. Orr and Joseph S. Travelli, of the Junior Class. William McCormick of the Middler Class, who was already preparing to go to Africa, was not present, for by a strange fatality, he died that very day, June 30, 1834. The first of the five, John Newton, was to set out for India in June of the next year, accompanied by James Wilson of the Class of 1833, the first reinforcement, bringing fresh hope and enthusiasm to Lowrie's heart. And Newton was to die in India, the senior missionary on the field, in 1891, after 56 years of as remarkable service as any man ever rendered. Cope was to go out to India and Ceylon, Crane to India, and Orr and Travelli to China. Indeed, Orr was not only to begin the work of the Presbyterian Church in the Chinese Empire, but even the work in Siam was to be undertaken as a result of his counsel after a visit paid by him to the city of Bangkok. What more remarkable answer has there ever been to prayer!

IV—THEY PLANT THE BANNER IN INDIA

The Lonely Traveler

Let us return to John C. Lowrie, whom we have left alone in India long enough. But now the picture changes, and instead of defeat and disappointment, we are to follow the footsteps of the "organizer of victory." The Synod of Pittsburgh had undertaken, through the Western Foreign Missionary Society, to "lift up a banner around which the friends of missions in the *western country* might rally." But it was given to Lowrie, in the Providence of God, to carry that banner to India, and to plant it on the farthestmost outpost, where it still remains to-day, a banner lifted up, to which the whole Church has looked for inspiration for lo, nigh these hundred years!

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Mrs. Lowrie died, as you will recall, November 21, 1833; and the Reeds sailed for America, on July 23rd, 1834. Lowrie waited at Calcutta to see them off, and was not to learn of the death of his companion for nearly a year. "The solitary survivor of this little band was not dismayed, but passed on into the far north-west, where no missionary had ever gone, to lay there the foundations of the great missions of his Church."* That he was oppressed by the feeling of an overwhelming loneliness, he himself confesses, writing at this time:—"What with bereavement, loss of companions, and health far from good, the long and solitary journey to Lodiana, appeared to me exceedingly distressing." "But trials can be supported with cheerfulness," he bravely adds, "if we are in the path of duty. Here then was a work to be done, of the most sacred character, by which the weightiest interests of the souls of men would be affected; and if the Savior's spirit, not less than His command, but moved me to take part in that work, surely I could not doubt that all temporal and earthly sacrifices should readily be made in order to fidelity and success in so holy a calling. These were the circumstances, of all others, in which a missionary might humbly hope for the fulfilment of our Lord's promise,—'Lo, I am with you always.' I could not hesitate, therefore, to go forward."

Neither was there any delay in his setting out. Two days after his companions had sailed, he began the long journey up the Ganges. I know of no better introduction to the history of Presbyterian Missions, than to follow John C. Lowrie on that toilsome and tedious journey, as he records it in his letters, and in the little book, "Travels in North India," published in 1842. But before we follow him further, let us ask how they determined on the choice of a field.

*Speer, 'Presbyterian Foreign Missions,' p. 44.

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The Wisdom of the Fathers

“The energy and broad-mindedness of the Society were astonishing,” writes Dr. Speer, and “the scope of its projects is surpassed even by its foresightedness.” The following extract from the Second Annual Report is a case in point:—“The Committee were led from the information which they had previously obtained, to direct the first missionaries (Lowrie and Reed), to seek some eligible position in the northern provinces of Hindustan, as the field of their labors; but they were authorized to make a different selection, if, on arriving in India and consulting with the friends of missions at Calcutta, it should be found expedient to do so. After mature deliberation, and taking the advice of many judicious and well informed counsellors, they came to the conclusion that the original designation of the Committee was decidedly the best, varying from it only in the selection of an adjoining province, somewhat further to the north-west.”

Fortunately we have Lowrie’s own account of how they arrived at their decision:—“After carefully weighing the information we had received, Mr. Reed and myself were clear in our conviction that the north-western provinces presented the best field of labor, in which to begin our efforts. They contain a numerous and hardy population, with a better climate than the lower provinces, and there is a ready access to the lower ranges of the Himalaya mountains in case of failure of health. They are in a great measure *unoccupied* by the missionary institutions of other bodies of Christians. And their position connects them with other countries *in which no efforts have yet been made to introduce the Christian religion*. The Sikhs, to whom our attention at first was specially directed, are a distinct people. They inhabit chiefly the Panjab. *No missionary establishment had ever been formed for their benefit*. These general considerations appeared of sufficient weight to authorize

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our deciding on this part of the country. It was deemed, moreover, highly important to choose a large field, and *one sufficiently removed from the missions of other Societies*, so that there might be ample room for extended efforts.”

It will be seen from the italicized words and phrases, that there was one motive above all others that determined their choice. Everywhere they looked, the need was overwhelmingly great. “The teeming millions of India need thousands and tens of thousands of missionaries; yet have not a hundred at work,” Lowrie tells us; and then he adds that, “talking with Dr. Marshman, and asking his opinion about a particular field, he replied,—‘O, there is no use in pointing out particular locations; *everywhere* the door is open.’” What was this motive, then?

Even Unto the Parts Beyond

It may be best expressed, perhaps, in the words of the Apostle Paul, who tells us that he had made it “his aim so to preach the Gospel, not where Christ was already named, that he might not build upon another man’s foundation.” While in another place, he declares, that he had purposed “to preach the Gospel even unto the parts beyond, and not to glory in another’s province in regard of things ready at hand.”* That this was Lowrie’s purpose also, comes out again and again. Dr. Speer has pointed out that Carey, Marshman, and Duff, “were among the missionaries Mr. Lowrie met in Calcutta, who sympathized with his desire to press on into untouched fields.” And Lowrie himself says that Duff advised him that he had chosen, “the most promising, *unoccupied* field of labor in India.” “Their number,”

*Dr. Lowrie quoted in *Historical Sketches*—“I have no doubt that Lodia was on many accounts preferable to any other as a point from which to commence our efforts. At no other point were we less likely to find ourselves laboring ‘in another man’s line of things made ready to our hands’ or to occupy ground that other bodies of Christians would shortly cultivate.”

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he writes to Dr. Swift, referring to the Sikhs, “is between one and two million, *among whom no appeals have yet been made* to introduce the Gospel.” And in this same letter:—“This region is connected, by commercial business, with Afghanistan, Cashmere, and Tibet, *in all of which countries, no appeals whatever have been made* to fulfill our Savior’s last commandment.”

Two further extracts from his correspondence only deepen the impression we have already received. Writing to a friend in Butler, Pa., he says,—“You have most probably heard of our expected field of labor. It seems to be more important than we at first supposed. Our nearest missionary neighbor will be a Baptist brother at Delhi, not less than 200 miles South East; while to the East and North, we will have no neighbors; and, to the West, the brethren under the American Board—perhaps 1400 miles distant. There are two or three stations in Siberia, south of Irkutsk; but they are many hundreds, if not thousands, of miles from our post.” And again, writing to Dr. Swift,—“We have, therefore, Dear Brother, *the entire field before us, unoccupied, unattempted*. It is indeed an inspiring thought, that our Society has the prospect of *beginning* (these italics are his) all that shall yet be done in communicating the blessings of science and religion to millions.” To quote Dr. Speer once more, the Society “was not content with small plans.” To which we might add that they were worthy descendants of the founders of that first Presbytery, whose western boundary was the setting sun.

Up the Ganges

Lowrie left Calcutta on July 25, 1834. The first part of the journey was up the Ganges, 1000 miles to Cawnpore; and thence overland to Lodianana, about 500 miles. The river journey was both tedious and dangerous. The journey was made in a twelve-oared budgerow, —“a half round bottom boat, without a keel, rather wide towards the stern, and tapering to a long point in front.

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These boats have a cabin over the after part, with a flat roof, on which the boatmen sleep at night, and work the boat much of the time by day, particularly in poling or sailing. A single mast stands nearly in the center of the boat, just forward of the cabin, and oars are fastened to the long deck before the mast, but are seldom used. They carry no ballast, and the lading is so placed as to be above the water-line; being thus top-heavy, there is constant danger of being overturned. The boatmen *tracked* a good part of the way, that is, six or seven men went along at the rate of about two miles an hour. It is hard work; as the poor fellows have to cross nullahs, or arms of the river, frequently so deep as to require them to swim, and to walk often knee-deep in mud, all the time exposed to a hot sun."

And Overland

Cawnpore was reached on the 9th of October, from which place the overland journey was made by dak, or in a palanquin. "At night," writes Mr. Lowrie, "a dak traveller presents a singular appearance. Foremost are the *petarrahs walas*, or bundle-carriers; of whom I have three, each man carrying two bundles of twenty-five pounds each, swung at the ends of a stick over his shoulder; who walk along with a peculiar fast gait. Then comes the traveler in his palanquin, borne by four men, who, at every step make a peculiar unpleasant sound by way of music; while four others run by their side, and thus relieve each other about once in every five minutes. But the most singular appendage is the *mussalchi*, or torch-bearer, who runs along before, carrying a large torch, on which he pours oil every few minutes, making a fine light. Every ten or twelve miles, a fresh set of men are stationed to relieve the preceding set. The chief difficulty in this mode of travelling is its irksomeness from lying in the same position. Persons who cannot sleep at night, are seldom able to endure the fatigue. But I got along finely, sleeping as well as usual,

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until, at the end of their stages, the bearers would awake me for their bakshish, or usual presents of a few anas. From Cawnpore to Agra is about 190 miles; which distance I made in fifty hours."

Travel Notes

As he journeyed up the river, he would stop at the different stations where other missionaries were at work; and where he would be entertained by them, and then continue his journey to his goal beyond. On August 20th, he approached Raj-mahal, the name of the mountain range that had been in sight for two or three days, and which, he tells us, "resemble some of the Allegheny Mountains," and adds, "their appearance is very beautiful." Another of these home touches is when he comes to the junction of the Ganges and the Jumna, "which is regarded by the Hindus as one of the most holy places in the sacred river. The mind always takes an interest in seeing two large rivers flowing into one, but apart from that, there is not so much to excite ideas of power in the junction of these rivers as of the Allegheny and the Monongahela." These souvenirs of home seemed very dear to him; for in still another place, he writes,—“There are few objects of interest to be seen in a journey on this river. The Raj-mahal, and the Gor-ruckpore Hills; and the City of Benares, appeared to me more interesting than anything else—the former by reminding me of our *‘lovely native hills.’*”

Benares was reached, September 21st, Allahabad, on the 23rd, Cawnpore, on October 9th, and Delhi, on the 27th of October,—at which point he notes in his journal: —“Agra and Delhi are the two chief cities of Upper India; and are far the richest in memorials of former greatness that I have ever seen. The Taj at Agra, is a wonderfully chaste and beautiful structure.” But we must not pause on his descriptions. At length, after a journey of over three months he reached his journey’s end,—Lodiana; which fact he chronicles in these words:

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—“This the first post of our future duty was reached on the 5th day of November, 1834, about 18 months after leaving Philadelphia.”

Lodiana

Lodiana, “the frontier post then occupied by the British on the north-west,” as Lowrie tells us, “was a town of some twenty thousand or twenty-five thousand people, whose numbers were rapidly increasing. It contained a number of Afghans and Cashmerians in addition to the Sikhs and Hindus.” But Lodiana was far more than this! Every famous regiment carries on its colors the names of the places where its battles have been fought and its victories won. ‘Lodiana’ is the first name to be embroidered on that banner lifted up in India. It was the first Mission Station established by the Presbyterian Church. There was erected the first Presbyterian Church building in India, and the first Mission Church in all that vast region. And there the first Presbytery was formed, the Presbytery of Lodiana, in 1836. And from there was issued by the Presbytery of Lodiana, in the year 1858, the Call to Prayer that was the beginning of the World Week of Prayer; and which, singularly enough, was inspired by the great spiritual awakening that was even then sweeping through the churches at the junction of the two great American rivers, at that Gateway both of the East and of the West. Pittsburgh to Lodiana! Lodiana to Pittsburgh! they call back and forth to one another across the continents and across the centuries, even to this day, in a swelling antiphonal of prayer and praise!

We cannot, in this paper, describe the work of Lowrie during that first year in Lodiana, in which he laid the firm foundations of the future missions of the Church. You can read it for yourselves in his own writings, or in the Records of the Board. Dr. Speer summarizes the immediately succeeding period as follows:—“Mr. Lowrie arrived in November, 1834. The first re-

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inforcement consisting of the Rev. John Newton and the Rev. James Wilson and their wives, arrived in December, 1835. Six weeks after their arrival, Mr. Lowrie, whose health had been failing, was obliged to leave, never to return.”* We will rather hasten on to the coming of the eagerly awaited reinforcement, led by one of the men whom you will remember as being present at that memorable meeting of the Society of Inquiry, and who had heard that day the query,—“Whom shall we send; and who will go for us?” and had answered,—“Here am I; send me.” If it were not an anachronism, we might almost imagine that the lonely defender could hear ghostly voices singing,—

“Ho! my comrades, see the signal waving in the sky!
Reinforcements now appearing, Victory is nigh!”

The Word of His Grace

Mr. Lowrie had received a letter announcing their safe arrival at Calcutta, February 25, 1835, and informing him that they expected to reach Lodiana about the first of November. In the meantime he continued his labors, made a visit to Lahore, where he was the honored guest of the “Lion of the Punjab,” Ranjit Singh; and afterwards journeyed to Simla to recruit his health in the hills. On the road, as he was returning, he fell in with his expected comrades at a little village about thirty miles north-west of Delhi, on November 23rd; and accompanied them the rest of the way to Lodiana, at which point we will let him take up the narrative again:

“After reaching Lodiana,” he tells us, “we had the

*Upon Mr. Lowrie's return to America, he became associated with his father as Secretary of the new Board of Foreign Missions, in which capacity he continued to serve until his resignation in 1891, when he was made Emeritus Secretary. Dr. Speer says in his address, “The Old, Ever New, Call of Christ,” delivered in 1927: “Of the great history of the ninety years that are past I can remember nearly one-half. Indeed, my own life and the life of Dr. John C. Lowrie span the whole of these ninety years. I look back with gratitude to that contact with the very beginnings of our foreign missionary work and to all the wonderful progress of the decades.”

satisfaction of spending six weeks together. During this time the history of our Mission in all its details was brought under review, and its prospects carefully examined. Various plans of usefulness were considered, and our united and fervent prayers were often made that the blessing of the great Head of the Church might crown our feeble undertakings. On a review of all our affairs, we could not but 'thank God, and take courage.' " At length the arrangements for his journey were made, and "on the 21st of January (1836)," so he notes in his journal, "I bade farewell to my missionary brethren—we commended each other to God, and to the word of His Grace, and then parted, they to pursue their missionary labors, and I to make another long and solitary journey."

A Grain of Mustard Seed

It is a far cry from Lowrie alone in Lodiana, to the present situation of the Presbyterian Missions in India, with its three principal branches of North India, the Punjab, and Western India; and its over forty stations, its 240 American Missionaries, its 900 churches and groups, its 12,000 communicant members, and 30,000 catechumens, its hospitals, dispensaries, schools, colleges, etc. Surely he *lifted up the banner!* And if I were to more than mention by name, those who followed his footsteps to India from his own Seminary alone, time would fail me to speak of Newton and Cope and Crane; of Warren and Williams; of Levitt and Fullerton; of Campbell and Johnston—our martyrs in the Sepoy Rebellion; of William F. Johnston, who came to fill his martyred brother's place, and continued in active service for over sixty years; of Wortabet and Holcomb and A. P. Kelso; of the Newton brothers, Charles Beatty and Francis J.; of Hull and the Ewing brothers, Arthur and Sir James; of McComb and Pollock and U. S. Grant Jones; of Wiley and Allison and Hezlep and Dodds and Llewellyn and Weir and Hendrix and Wallace, down to

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Calvin Hoffman Hazlett, who went out in 1923. Through what an Apostolic succession has the torch been handed down!

V—THE MAP OF MISSIONS OF THE W.F.M.S.

From the culminating point which we have now reached with the establishment of the first permanent Mission Station of the Presbyterian Church, we must content ourselves with reporting the progress of the enterprise as it continued to be conducted during the remaining years of the old Society's existence. And what has been described already surely ought to be enough to indicate its character and its direction, its spirit and the driving force behind it. We have scarcely scratched the surface, to be sure; but if we have been privileged to awaken in any one an interest to dip into the records for himself, we shall feel fully repaid.

Before we come to the end of the story, however, which tells of the transfer of the Society to the newly established Board of Foreign Missions of the Presbyterian Church; let us pause long enough for a brief glimpse at the Map of Missions of the Western Foreign Missionary Society: and note certain further outstanding achievements of those six short crowded years. It will prove convenient to take up the several missions and projected missions in succession, following the method employed by Dr. Ashbel Green:

The Mission to Western Africa

The Mission to Northern India

The Mission to the Western Indians

The Mission to Smyrna

The Mission to China

Projected or Prospective Missions

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The Mission to Western Africa

We left the Mission to Western Africa in sore straits; but find the following encouraging reference to it in the Final Report of the Society, May, 1837:—"This Mission, the first commenced, has always engaged the attention of the Committee. Since the last report, it has been renewed under circumstances of much promise. Mr. Ephraim Titler, a colored man and a licentiate of the Presbytery of Philadelphia, has been sent to the Bassa tribe, on the river John, 18 miles from the flourishing settlement of Bassa Cove. He had spent some time in Liberia. He was instructed to commence at Boblee, a station previously selected by Mr. Pinney, having every facility of access to the natives, and owing to its elevated situation, affording every prospect of health. Mr. Titler sailed from Wilmington, N. C., on the 31st December (1836), on a vessel chartered by the American Colonization Society, with a number of emigrants to Liberia. They arrived at Monrovia in safety early in February.

"It is the intention of the Committee, as fast as they can procure suitable and educated colored men, to strengthen and enlarge this Mission. The employment of colored men, for building up the Redeemer's kingdom in Africa, the Committee now believe, has not been sufficiently attended to by the churches. Their own most painful experience, in the loss of their first missionaries; the lamentable loss of lives among the missionaries of other societies, and particularly of that noble institution, the Church of England Missionary Society, have brought the subject of some other agency strongly before the Committee."

This experimental policy of employing colored missionaries was not to prove an unqualified success, and was eventually discontinued; but it shows us that the Society's *first love* was also one of its last thoughts. And so we leave them bravely carrying on; but we cannot refrain from at least the mention of some of the names of

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the men from Western, who have followed in the footsteps of their elder brother Cloud in the course of the years.

There was George Paull of the Class of 1862, whose grave is on far off Corisco Island, "a young brother greatly beloved, in whose life and labors were recognized a spirit akin to that of a Brainard, an Eliot, a Schwartz, and whose zeal for bleeding Africa, prematurely and almost literally consumed the vessel in which it burned." There was W. C. Gault of the Class of 1881, who "held a very large place in the hearts of the Africans." There was Adolphus C. Good of the Class of 1882, "who opened the interior of the Cameroon, and was a true pioneer; and whose equal for energy and ability, zeal and true Christian manhood, we will go far to find." There is his son, A. I. Good, of the Class of 1909, in Africa to-day, and Jacob A. Reis, Jr., of the Class of 1912.

And finally, there is W. C. Johnston, of the Class of 1895, who has done such a splendid work for Africa, and whose furlough the Board has extended for six months, that he might act as Executive Secretary for this Centennial. President Kelso has recently told how at the last meeting of the General Assembly in Pittsburgh, in 1895, he had volunteered to go to Africa, and as there were not sufficient funds available at the time, they were subscribed upon the floor of that Assembly. Pray God that there may be some other sons of Western ready for service in Africa when the Assembly meets here in May! What better memorial could there be than that?

The Mission to Northern India

We have already treated of the Mission to India at some length; but Dr. Lowrie gives some statistics of the Mission in 1842, only five years after the transfer, that enable us to judge more adequately the results of the labors of the Society on that important field. "There are now three Missions," he writes, "five Stations, seventeen ordained ministers of the Gospel, one printer, one

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teacher, nearly all of whom are married men; several valuable native assistants; three schools, containing nearly two hundred orphan children, who are supported and brought up by the missionaries as if they were the children of Christian parents; three English schools, with about one hundred and fifty scholars, and several common or day schools; two printing establishments, with book-binderies; and four churches, whose members comprise the families of the missionaries, and a number of native converts, besides the orphan children, who have all received the ordinance of baptism.”

He likewise chronicles the arrival of the successive reinforcements, which up to the time of the transfer were as follows: the first, Newton and Wilson and their wives; the second, McEwen, Campbell, Rogers, Jamieson and Morris, and their wives; and the third, consisting of Wilson, Morrison, Craig and Morris, under appointment and ready to sail. To which may be added the dates of the founding of the first five Stations: Lodianana, 1834; Allahabad, 1836; Sabathu and Saharanpur, 1837; and Fettehgurh, 1838.

The Mission to the Western Indians

It is interesting to note that the line between Home and Foreign Missions was not then as closely drawn as it is to-day; and that the missions among the American Indians were under our Foreign Board for a number of years. In October, 1833, the Synod of Pittsburgh adopted a Resolution to sustain the Western Foreign Missionary Society “in attempting the immediate supply of every unsupplied and accessible tribe of the Western Reserve Indians.” This led to the establishment of two Missions.

The Mission to the Weas

The Mission to the Weas was established in December, 1833, by the Rev. Joseph Kerr, of the Class of 1833 of the Western Theological Seminary, and the Rev.

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Wells Bushnell, and their wives, with Miss Nancy Henderson and Miss Martha Boal. The Fifth Annual Report of the Society (1837) states that—"The Wea tribe of Indians have greatly profited by the labors bestowed upon them. A church containing ten native members has been formed in the wilderness, and the hearts of the missionaries have been encouraged by thus early seeing the blessing of God on their labors, among this solitary, degraded, and neglected people."

The Mission to the Iowas

The Fourth Annual Report states that the "Iowa Mission comprises one station established among a considerable division of the tribe of that name, about eighty-five miles from the Weas. It consists at present (1836) of Mr. A. Ballard and wife, and Mr. E. M. Shepherd. Two or three schools were sustained during most of the last summer; and when the missionaries have found it impracticable regularly to assemble the children together, they have spent most of each day in going from lodge to lodge through the village, and giving to their pupils in each family their stated lessons, accompanying them with suitable instructions to the parents and other members of the family. The Iowas, like other tribes, have been much addicted to the excessive and ruinous use of ardent spirits. But the mission has already been highly serviceable in arresting the progress and diminishing the evils of this vice; and the missionaries have been a good deal encouraged by the apparent desire on the part of many to be brought to the knowledge of God."

The Mission to Smyrna

The Mission to Smyrna is of a different character than any of the others, in that it was neither initiated by the Committee, nor permanently carried on. The circumstances of its undertaking and abandonment are as follows: In one of the earliest issues of the "Foreign Missionary Chronicle,"—June, 1833—there appeared a

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communication from the Rev. Josiah Brewer, appealing for assistance in the work in which he was engaged in Smyrna. He states that he is the only American and almost the only Protestant Missionary among the six millions of benighted inhabitants of Asia Minor. He likewise states that an independent society, the "New Haven Ladies Greek Association," that has been helping to sustain the work, being straitened for funds, would gladly resign the field to the Western Foreign Missionary Society. The Committee were intrigued by this opportunity of carrying on a work in the ancient territory of the Seven Churches of Asia, and took Mr. Brewer under their care. A Mr. Thomas Brown, a printer, and his wife, were sent out to the field; and the Rev. Wm. McCombs and Mr. John McClintock and their wives were under appointment and ready to sail. "The unexpected return of Mr. Brown, however, and a previous understanding had with Mr. Brewer, led the Board to reconsider its purpose, and to relinquish the field." The Final Report of the Society indicates that this step had been taken in view of the fact that a certain dissatisfaction with this connection existed in the minds of many members of the Church. Nevertheless the Committee entertained the confident expectation that the mission to Asia Minor would be resumed during the course of the year.

The chief significance of this abortive Mediterranean adventure, is, perhaps, its indication of the scope of the views and of the daring leadership of the Society; but it likewise introduces to us an incident that gives us a fresh view point from which to regard the momentous undertaking in which they were engaged. In 1834, the Rev. James Matheson, D.D., representing a Deputation from the Congregational Union of England and Wales, visited Pittsburgh. The following is an extract from his account of that visit:

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The Port of Pittsburgh

“In all my intercourse,” he says, “with the ministers of this town, the professors of the Theological Institution, and pious laymen connected with benevolent and religious societies, I find the most enlightened views of Christian policy. The religious interests of the world appear to receive much of their attention. Yesterday I met with the Board of Directors of the Western Foreign Missionary Society. The progress of this Society has been equal to that of our most favored institutions at home. Its income for the last year (see Second Annual Report, May, 1834), was seventeen thousand dollars, and it has only been two years in existence. It is only about fifty years since the first preacher passed over the Allegheny Mountains, into the Valley of the Mississippi. This was the Rev. John McMillan. There were few inhabitants then; and for some time he labored almost alone. Two or three years ago, this venerable and apostolic man visited the churches which he was instrumental in planting. And in the Synod of Pittsburgh there are now twenty-three thousand communicants, and about a hundred thousand hearers of the Gospel, besides Christian churches of other denominations.

“But not only has this good been effected for the people themselves. In this infant town they have begun to feel for, and to assist the heathen. How surprising that, from this distant region, messengers of peace should be sent forth to Northern India, Western Africa, and even to Jerusalem itself. The two former countries already have devoted and well-trained missionaries from this Society; and *arrangements are now making to establish missions in Palestine, Asia Minor, and in China.* We have been told of the surprise expressed by certain custom-house officers of one of the European ports, at finding a ship’s papers dated Pittsburgh. No less surprising will it be to the Christian traveler *to meet, amidst the ruins of the Seven Churches, or the mountains of*

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Judaea, missionaries sent from a spot in the other hemisphere, perhaps unknown to him even by name, and itself but recently blessed with Gospel light.”

The Mission to China

From the very beginning, the Society had looked toward China, as well as toward India and Africa, as one of the three major fields of missionary endeavor; but China was a much more difficult problem than either of the other two. At length, in the fall of 1837, we find them ready to undertake the Mission. Their plans are all laid; and their first missionaries—the Rev. Robert W. Orr, one of that group of students at the Western Theological Seminary, who had heard the challenge “Whom shall we send?”—and the Rev. John A. Mitchell—were under appointment, and ready to sail, when all the affairs of the Society were transferred to the new Board of the Church.

In the last Annual Report of the Society (May 1837), there is a masterly presentation of the situation as it then existed, together with a succinct outline of the Society’s proposed program for breaking down the Chinese wall of exclusion. It is well worth our notice, even in this brief sketch, not only because it acquaints us with the almost insuperable obstacles with which these earlier missionary efforts had to contend, but because it affords us our latest glimpse of the courage and resourcefulness of the founders of the missionary enterprise of our Church.

“This great people,” so the Report asserts, “not more remarkable for the extent of their territory and the number of their population, than for their entire ignorance of the true God, have of late engaged the thoughts of professing Christians in all parts of our country. The remarkable fact that one-fourth, or perhaps one-third of the human race read one language, ought long ere now to have called for the exertion of every friend of missions, and of the Bible, to give them

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that blessed book in numbers somewhat proportionate to the demand. But alas! A few small editions of the Chinese Bible is the entire supply for these hundreds of millions. The missionary and tract societies of our own and other countries, have of late years been most usefully employed in furnishing tracts and scripture histories; but all that has yet been done cannot bear any comparison to what is yet wanted.

“The impression that China is closed to missionary exertions, seems yet to rest like an incubus on the minds of Christians, and to paralyze and throw doubt on every exertion in her behalf. China is closed in some respects, but China is open and waiting for the Gospel in others. The government of China, fearful of European politics, and still remembering the intrigues of the agents of the Church of Rome, have forbidden the residence of foreigners within their limits, except at one designated point. The government do not permit even their language to be taught, nor their books to be sold to foreigners. They forbid also the reading of any books brought by foreigners. They permit no schools to be taught by them, nor printing presses to be established. New edicts make their appearance from time to time,* but these prohibitions are of long standing. Notwithstanding these measures, the people of China are anxious to receive our religious, scientific, and historical books; and if instead of five thousand copies of the Bible, we had half a million, and prudent and qualified men to distribute them, it would not be long before they would be in circulation, in the most thickly settled part of the empire. All the Mandarins, and all the military officers, could not prevent their teeming millions from receiving and reading them. *It ill becomes the Church to be discouraged till the missionaries abroad report to them that nothing more can be done.*

*The ‘Foreign Missionary Chronicle,’ vol. v, pp. 77, 139; gives some of the edicts, and makes some interesting comments thereon.

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“In other respects China is open and perfectly accessible to missionary labors. In every island in the Eastern Archipelago, Chinese emigrants are to be found, mostly residing together; and men of a right spirit, sustained by the prayers and the contributions of the churches, only are wanted to carry to these accessible perishing thousands, the bread of life. These emigrants, to a greater or less degree, are connected with the population at home; many are constantly coming and returning; and thus affording facilities and opportunities to disseminate printed books to a great extent. The hundreds of thousands of the Chinese population, engaged in fishing, far out of sight of land, and in large companies together, ought neither to be overlooked nor neglected. The attempt to supply them with printed or oral instruction might not in all cases be permitted, because they are for the most part accompanied by war boats. *But let the trial be made.* It may be found that those very war boats, will be the first to receive the words of life.”

We turn from the Report, to ask what it was that the Directors of the Western Foreign Missionary Society proposed to do. First, they were convinced that if China could not be entered directly, bases of operation could be established outside its borders, from which the Gospel offensive could be carried on. And this is exactly what was done. And it is in reference to this that Dr. Speer has written that, as the Western Seminary has sent out the first missionaries of our Church to India and Africa, so “it sent out Orr and Travelli as our first missionaries to China, although they were never to reach China—their service for China being rendered in Singapore, while they waited for the slow gates to swing ajar.”

An Adventure in Typography

But by far the most unique and daring, as well as the most interesting adventure of the old Society, had to do with the problem of making the Bible available

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in quantities sufficient to supply the needs of the Chinese. Once more the clearest explanation both of the problem and of its solution is to be found in the Committee's Report:

"Heretofore the Chinese printing has been almost entirely performed in the Chinese on blocks of wood. The preparation of these blocks requires the employment of Chinese artists. Hence nothing could be done without their assistance. The Chinese language has no alphabet, every character represents either a word or an idea. Their number is estimated by Dr. Marshman at 30,000. The expense of preparing steel punches and matrices for such a number would be so great, that till lately no attempt has been made to supply the whole. Besides the expense, the difficulty of arranging 30,000 different characters in a printing office, so as to be managable by the printer, is seen at once to be too great for practical purposes.

"The Rev. Mr. Dyer at Penang, has been for some time engaged with good success in preparing steel punches and matrices for two or three thousand of the characters most in use. These types when prepared can be used in the common printing press, and even that number of characters will afford great facility in Chinese printing. Still it is most desirable, that when the missionaries have acquired a full knowledge of the language, they should have the advantage of using any character in it they might prefer, in translating or explaining the Bible or in writing their other publications. This most important discovery has quite recently been made. More than thirty years ago, Dr. Marshman discovered that most of the Chinese characters consisted of two elements, which he called *formatives* and *primitives*. He pointed out this principle to the student of the language with great clearness, as one of great importance for him to know.

"Dr. Marshman does not seem to have been aware how very important this discovery was in relation to the

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preparation of a body of metal type, for the whole language. Pursuing the subject with the light thus afforded by this venerable and able missionary, the Chinese scholars in Paris carried it one step farther in reference solely to printing. They divided the whole language into two classes of *divisible* and *indivisible* characters, and by a careful examination of the divisible characters and a reduction of them to their most simple elements, it appeared that with 9000 punches and matrices, the whole 30,000 characters can be formed. By arranging and numbering these 9000 elements under their respective keys, the whole presents but little more difficulty than a common English printing office."

So much for the possibility of the process. The next question was the expense. An experienced typographer was found in Paris who would do the work for \$6,600 a set, but who could not afford to make less than three sets. And so the Committee of the Western Foreign Missionary Society, poor as they were, entered into partnership with King Louis Philippe of France and the British Museum, in ordering the three sets. It is a fascinating episode, and one of the home touches is that the first "remittance for matrices for metal type for printing the Bible in Chinese," was the \$500 contribution for that purpose by the Young Men's Bible Society of Pittsburgh.

The Hon. Walter Lowrie

The one man who was primarily responsible for this crowning achievement of the Society was the Hon. Walter Lowrie, who shares with Dr. Swift the honor of having done most for the establishment of the Foreign Missionary enterprise of the Presbyterian Church—no account of which can be complete without an adequate notice of his character and labors in its behalf. I will therefore avail myself of the brief biographical sketch by Dr. Speer in his "Presbyterian Foreign Missions:"

"Walter Lowrie was one of the great characters of our Church. He was born in Edinburgh, Scotland,

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December 10, 1784. He was brought to America when eight years old, and settled with his parents first in Huntingdon County, then in Butler County, Pennsylvania. Intending to enter the ministry, he was turned aside. In 1811, he was elected to the Senate of Pennsylvania, and, then, after seven years of service, to the Senate of the United States. At the expiration of his term, in 1824, he became Secretary to the Senate, and held the office for twelve years, and was urged to remain, but turned from it in 1836, to become Secretary of the Western Foreign Missionary Society* (succeeding Dr. Swift), and then of the Board. He held this office until, disabled by the infirmities of old age, he laid it down in 1868. He was a man of calm, judicious mind, trusted absolutely by all men, and beloved. In the Senate, among such men as Webster, Clay, Calhoun, and Randolph, he was regarded as 'an authority upon all questions of political history and constitutional law.' And later, whenever he rose to speak in any assembly of the Church, there was a silent and confident attention. Every one knew that Walter Lowrie was absolutely true and genuine. He taught himself Chinese in order to help the press in Shanghai, and he laid the foundations of that great enterprise. No detail was too small for his honest care, and no plans were so great as to appall him. He was a man of missionary heart. He abandoned a lucrative position for one that never supported his family, and he gave three sons to missions, one to India,† and two to China, one of them to a martyr's death.‡ He was as simple as he was great, loving Christ as a little child, and pleading everywhere and always, often with tears, for the work to which he had given up everything himself, and for which his Master had given up all before him."

*Hays, 'Presbyterians:'—"He left that high place to take the higher one of Secretary of the Western Foreign Missionary Society."

†John C. Lowrie.

‡He died by the hand of Chinese pirates, August 18, 1847.

Projected or Prospective Missions

In the final Report of the Society, we read that among their projected missions, was one to Calcutta, and an enlargement of their operations among the Indian tribes, extending the work much farther than they had hitherto attempted, in the direction of the Rocky Mountains.* Neither of these missions were they destined to undertake; but our very last glimpse of them, as they turn their gaze alternately to the far West and to the far East, is symbolical of the breadth and the scope of their ambition to fulfil their Lord's last command—"Go ye into all the world."

VI—DYING AND BEHOLD THEY LIVE

The Founding of the Board

We are now come to the final chapter in the history of the Western Foreign Missionary Society. We are not to follow the course of the continuing debate within the Church on the subject of missionary agency, nor to trace the steps which led to the founding of the Board of Foreign Missions by the Assembly of 1837. That is a story in itself, and would draw this paper out to an inordinate length. Suffice it to record that the Assembly did, in that year, take the action which the fathers of the Synod of Pittsburgh had desired so ardently for so many years.

With this action of the General Assembly, however, and the taking over of the Western Foreign Missionary Society "lock, stock, and barrel," it might be supposed that the men who had conceived and carried on the glorious enterprise, the course of which we have been tracing, might feel at least a touch of regret. On the contrary, they rejoiced greatly. It was for this that they had

*In another place they say, 'the Rocky Mountains and beyond.'

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labored from the beginning. And the Synod now saw all that it had set out to do accomplished, and more than all. They had the added ground of congratulation that, in the Providence of God, they had been instrumental in establishing the Foreign Missionary enterprise of the Presbyterian Church. But far more important to them than this, was the realization that at length they had been instrumental in establishing the principle for all time, that *the work of Foreign Missions is the work of the Church in its distinctive character as a Church*. We may wonder to-day how any one ever thought otherwise; but if we think correctly upon this matter, let us remember that it was these men who have taught us so to think.

However that may be, it was a memorable occasion when, on June 7, 1837, the Resolution was passed: "That the General Assembly will superintend and conduct, *by its own proper authority*, the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose, and duly amenable to said Assembly." This was the first official recognition of that principle that was later to receive even clearer and more emphatic expression in the declaration of the Assembly of 1847, that:—"The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object." And again by the Assembly of 1867, which declared:—"This Assembly regards the whole Church as a Missionary Society whose main work is to spread the knowledge of salvation." No, there were no regrets when the Western Foreign Missionary Society no longer had any existence as a separate entity,—for by that very fact, it became perpetuated, merging its existence in the Board of the Church. It died, and behold, it lives! And when it voluntarily transferred its "funds, its Missions and its papers," to the Assembly's Board, it transferred its principles as well,—its ideals, its program, and its tre-

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mendous missionary earnestness and enthusiasm—all of which are to-day a part of the great inheritance of the Church.

The First Meeting

The first meeting of the Board of Foreign Missions of the Presbyterian Church, was held by the appointment of the Assembly, in the city of Baltimore, October 31st, 1837. The first important transaction was the transfer of the Missions and funds of the Society to the Board. From a summary statement of the Secretary of the Society, of its affairs, it appears that it then had forty-five missionaries; though eight of these were then on their way to their fields of labor; three were expecting daily to embark; seven were detained for the present for want of funds, and two were in this country for other causes. Eleven of these were ordained ministers, five were teachers, one was a printer and book binder, and twenty were women. It had under its care three presses, one high school, two boarding schools and several common schools. The receipts for the year ending October 15th (1837), were \$40,266, and the balance in hand \$5,784, would be wanted for the *China Mission about to be commenced*. The "*Foreign Missionary Chronicle*" was, of course, included in the transfer, and became the organ of the Board.

The new Board then passed a Resolution which stated that:—"Those who have watched the progress of that Society (the W.F.M.S.) from its formation, cannot but recognize the favor of the great Head of the Church in prospering its interest. It has ample cause for gratitude on account of the direct usefulness that has already been accomplished by its labors, and still more, perhaps, on account of the system of efforts, now fairly commenced, which give fair promise of conveying the most important blessings to extensive regions of the heathen world. It is also a source of unfeigned satisfaction that it has proved the means and the occasion of strengthen-

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ing and extending throughout our Presbyterian Zion, the conviction, that *as a Church, we are debtors to the heathen*; the events of its past history have, no doubt, contributed largely to the present ecclesiastical action of the Church in behalf of Foreign Missions; and now that, *free from debt and all embarrassments*, it has been taken under the patronage and direction of the highest judicatory of our Church, our hope and prayer to God is, that the stream of sympathy and benevolence may flow towards the poor heathen more broad, and deep, and pure, *from the midst of all our churches*, until the time shall come when all nations shall possess and joyfully appreciate our excellent system of faith, and shall with us 'worship God in the Spirit, and rejoice in Christ Jesus, having no confidence in the flesh.' "

The Board Carries On!

We have already seen how the Society had planned the Mission to China,—how carefully they had surveyed that great field, prepared their attack, chosen their base, made their arrangements for printing their literature in the Chinese language,—and that the first Missionaries were under appointment and ready to sail. The final details, however, of the launching of this momentous Mission, fell to the lot of the newly established Board, the embarkation of Messrs. Orr and Mitchell taking place on December 9, 1837, a little over a month after the first meeting of the Board in Baltimore.

With these facts in mind, it is with great interest that we read the first paragraph of their instructions to the departing heralds of the Cross:—"To the Rev. Messrs. John A. Mitchell and Robert W. Orr, Missionaries to China. Beloved Brethren,—It is a subject of peculiar interest to the Executive Committee of the Board of Foreign Missions of the General Assembly, that one of their first acts is to deliver instructions to the first missionaries to China sent out by the Presbyterian Church." What if the old Society was no more? Its soul went marching on!

THE CENTENNIAL

The year 1931 is a double anniversary. One hundred and fifty years ago, old Redstone, the first Presbytery west of the Allegheny Mountains, was organized by three ministers and three elders, their vision bounded only by the setting sun. To-day, one of its successors, the Presbytery of Pittsburgh, has become the largest Presbytery in the world. It is also the Centennial of the organization of the Western Foreign Missionary Society,—an event of such significance to the entire Church, that it is to be signalized by the meeting of the General Assembly in 1931.

The Centennial Committee* of the Presbytery of Pittsburgh, which was appointed at the suggestion of the Alumni of the Western Theological Seminary at their own Centennial in 1927, have endeavored to stress, from the very beginning, their hope that this may be the occasion of a great *spiritual, evangelistic, and missionary* awakening throughout the bounds of the old Synod of Pittsburgh. There is a danger in anniversaries, however,—the danger that they may exhaust themselves in mere remembrance, in mere memorial, in mere lip-service to the great past. Is it invidious to recall the fact that last year, in which we celebrated the 1900th Anniversary of Pentecost, our Church lost five members for every four it received? No, it is rather a fact to be prayerfully pondered; and should have the effect of leading us in all humility closer to the throne of grace. It is not enough for us to content ourselves by saying,—“*Those were great days!*” Rather, we should learn to say with one of our younger Missionaries, Frank Woodward of the Class of 1911,—“*These are great days, laying the foundations of the future Evangelical Church of Mindanao and the Phillippine Islands.*”

*For a full account of the proposal to celebrate the Centennial, and of the organization of the Committee by the Presbytery of Pittsburgh, see leaflet published by the Committee:—“The Centennial of the Western Foreign Missionary Society.”

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There are to be two special features of the Centennial,† apart from its recognition by the Assembly itself. First:—A Memorial Thankoffering of \$150,000, one-half of which is to be used to build Missionary Apartments at the Western Theological Seminary; and the other half to be used for some memorial on the Foreign Field, to be divided, perhaps, between Western Africa and Northern India, where the first Missions of the Church were established. Second:—A simultaneous appeal in all the churches throughout the territory of the old Society, to young men to dedicate their lives to the Christian Ministry and Christian Missions; and to the liberal givers of the present day, to whom we shall say,—“You have given freely of your means; now we ask of you a costlier sacrifice. Give us your sons, in the Name of Him who spared not His Only Begotten Son!”

Go, Get Your Own Souvenirs

In the summer of 1916, the writer of this paper, in company with his brother and a number of other young men of Pittsburgh, attended the Officers' Training Camp at Plattsburg. It was, of course, in the days before America had entered the war. One Sunday we spent the day in Montreal; and as we walked along the street, we found ourselves pausing before the window of a store where there was on display a collection of German helmets, gas masks, officer's field glasses, etc., which had been sent home by members of the Canadian Expeditionary Force. I well remember how we stood and gazed upon these objects, in something of the attitude of mind of the little boys whose noses are pressed against the plate glass window of a pastry shop. And the thought passed

†“I am delighted to hear of the plan for a Centennial celebration of the Western Foreign Missionary Society. I think the idea is an admirable one, and also the suggestion that we should make it the occasion of a great thankoffering in the territory of the old Society for the cause of Foreign Missions, and an occasion also for a definite appeal to young men in the churches in behalf of Missions and the Ministry.”

—ROBERT E. SPEER.

through my mind, how I would love to take one of those helmets home to my little boy. And I wondered whether by any chance, the proprietor would be willing to sell it to me. At that moment, my eye caught sight of a large poster in the back of the window, on which were these words, —*Go, Get Your Own Souvenirs.*

WESTERN AND MISSIONS

The close relation between the Western Theological Seminary and the Western Foreign Missionary Society, justifies a more extended treatment than our space will allow. Dr. Elisha P. Swift was one of the founders of both institutions, as well as the first Secretary of the Board of Directors of each. Indeed, the first Board of Directors of the Society was composed almost entirely of members of the Board of Directors of the Seminary. It was with these beginnings in mind, as well as the continuing contribution of the sons of Western to the cause that lay so near to the hearts of these men, that Dr. James I. Brownson was led to exclaim:—"Our loftiest joy is derived from the connection of our Seminary with Foreign Missions." But we will ask Dr. Speer to summarize the record of the Seminary during the first hundred years:

"The first foreign missionaries who were sent out by our Church," he says, "were graduates of the Western Theological Seminary, John C. Lowrie and William Reed of the Class of 1832, the former of whom founded the first foreign mission station of our Church at Lodiāna. And Western furnished the first foreign missionaries of our Church, not for India only, but also for Africa and China. And not in India, Africa, and China alone did the sons of this Seminary pioneer the missionary course of our Church, but in many another land as well. Orr visited Bangkok in 1838 and pleaded for the establish-

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ment of a mission in Siam, and some years later, after the work had begun, the Class of 1860 contributed two men, McDonald and McFarland, who joined the foundation layers in this mission of the Church. Sharp, of the Class of '58, was one of our two first missionaries in Columbia. The name of S. Hall Young, of the Class of '78, whose lovely life came to its tragic end only a few weeks ago (1927), will be remembered for all time and eternity as intertwined with the Christian life and all the best moral and social interests of Alaska. And in three great Indian fields men from this Seminary illustrated the pioneering traditions of the early years: Kerr of the Class of '33 established the mission among the Weas, Hamilton of the Class of '37 among the Sacs and Foxes of the Black Hills, and Riggs of the Class of '38 became the great apostle to the Dakotas and the Sioux.

“Not a year has passed since the great work of foreign missions of our Church began that Western Seminary has not had its representatives continuously on the field. According to the statistics which Dr. Kelso has given me, the Seminary has sent out 184 foreign missionaries (1927), who have given a combined service of 3261 years. They have been men of a conspicuous Christian tenacity, not easy comers and quick goers, but men who have taken hold of duty and have stayed with it until the setting of the sun. The average term of their service has been eighteen years. Twenty-five have served between 20 and 30 years each; forty, over 30 years; nineteen, over 40 years; and nine, among whom was the honored and trusted father of President Kelso, served each of them over half a century; and one wonderful son of Western (W. F. Johnston of India) served over 60 years. There have been, I think, only three or four of the mission fields of our Church, to which Western has not sent its sons. But they have been scattered to missionary areas beyond the immediate responsibility of our Church. The long roll shows that 10 have gone to Japan, 49 to China, 22 to Siam, 40 to India, 8 to Persia,

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9 to Africa, 21 to Latin America—8 of these to Mexico, 4 to Columbia, and 9 to Brazil.”

Here then, indeed, is the full justification for the judgment cited at the beginning of this paper, that—“it was natural and right that it was first the Seminary that came out of the missionary spirit, and then the missionary spirit that came pouring forth in augmented volume out of the Seminary.” Surely it is not mere poetical license, but sober truth, that prompts the sons of the Seminary to sing:

“O Western! Thou wearest with grace that endears,
Upon thy fair forehead the crown of the years.
How pleasant thy paths, and how peaceful thy halls!
How brave are thy banners! How lovely thy walls!
The wells of thy wisdom are brimming and deep;
The faith once delivered, we pledge thee to keep!
Then, Western, arising, thy sons will go forth,
Once more to encompass the ends of the earth!”

SADHU SUNDAR SINGH

The Apostle of the East and West

By

JAMES A. KELSO

Chairman of the Centennial Committee

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“The wonderful peace which the man of prayer feels while praying is not the result of his own imagination or thought, but is the outcome of the presence of God in the soul. The vapour rising from a pond cannot become large clouds and come down as rain. It is only from the mighty ocean that such large clouds, filled with the rain that quenches the thirsty earth and makes it fertile, can take their rise. It is not from our subconscious minds but from the illimitable ocean of God’s love, with which we are in contact in prayer, that the peace comes.”—Sadhu Sundar Singh.

FOREWORD

The fifth day of November, 1834, saw a lonely American arrive in Lodhiana, a frontier post of the British Army in the territory of the Punjab. It was the Rev. J. C. Lowrie, recently graduated from the Western Theological Seminary and commissioned by the Western Foreign Missionary Society to carry the Gospel to India. That a single man is sent to lay the first foundation stone of the Church of Christ in a populous province of India indicates the sublime faith both of the members of the Society and of the messenger.

Seventy years later a youth of less than sixteen years, the scion of an influential Sikh family of the native State of Patiala, not far distant from Lodhiana, after a remarkable vision, confesses Christ to his father. Driven from his home, this boy takes refuge with Rev. E. M. Wherry, D.D., the head of the Boys' Boarding School at Lodhiana, where he continues his study of Christian truth already begun in the Mission School of his native town, Rampur. The life story of this boy and what he attained to in his manhood are briefly rehearsed in this booklet. In the person of Sundar Singh, the Christian Sadhu, the Indian Church has more than paid her debt not only to the Presbyterian Church, U.S.A., but to every Christian body which has had a share in the evangelization of India, for this Christian who came out of the bosom of the Sikh Khalsa belongs to the Church Universal.

SADHU SUNDAR SINGH

*“The Apostle of the East and West”**

It is a common practice in American life to estimate the success of a movement almost entirely in statistical terms. When applied to missionary history, this method of appraising achievements, with its emphasis on arithmetic, naturally leads to a distorted and superficial view of results. The number of converts gained by the preaching of the Gospel and the social service of the Church is a standard of achievement readily applied and easily understood, and consequently serves a good purpose. But there is another standard, that of quality and personality, which is a more searching test, not only of success but also of the power of the Gospel to change men's lives and to transform their ideals. The celebration of the centennial of the Western Foreign Missionary Society affords an opportune occasion for the application of the latter test in the study of the character and mission of an Indian Christian, Sadhu Sundar Singh, who, in the uniqueness of his personality and genius and in the range of his influence, ranks with his two fellow countrymen, Ghandi and Tagore. For the Presbyterian Church, U. S. A., the character and career of Sundar Singh are of special interest, for he was taught the Scriptures and led to a living faith in Jesus Christ in a school of the Punjab Mission, which the reader will remember was founded by Rev. J. C. Lowrie, one of two missionaries commissioned to India by the Western Foreign Missionary Society in 1833. Not only so, but the spiritual fathers of the Sadhu were Rev. E. M. Wherry, D. D., and Rev. E. E. Fife, missionaries of our Punjab Mission. Furthermore, it may be truly said that the hero of our sketch is one of the brightest jewels in

*The title is borrowed from Professor Heiler's biography of Sundar Singh.

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the crowns of these consecrated servants of Christ and of their loyal native fellow workers.*

Sundar Singh, honored, by a distinguished German theologian, with the title "An Apostle of East and West", is a man above middle height, with black hair and beard, and a light olive complexion, with a carriage of peaceful dignity. One day in the year 1920, clad in a saffron-colored robe and a turban, wearing sandals, he stood before the entrance of a house in London, ringing the doorbell. The maid who responded, a girl from a country village, heard him give his name, Sadhu Sundar Singh, and precipitately rushed upstairs, announcing to her mistress: "There's someone wants to see you, ma'am. I can't make anything of his name, but he looks as if it might be Jesus Christ." This spontaneous outburst of an unsophisticated girl was as true a characterization of the spirit of the man as of his external appearance. And this man with oriental garb and mien has arrested the attention of the serious student of Christian Missions by his Indian methods of preaching and his characteristically Indian manner of interpreting Christian truth. The story of his life fascinates the occidental Christian because it reads like a chapter out of the Acts of the Apostles, and it is significant that his character and career have been made a special study by Christian scholars of the first rank, like Canon Streeter of Oxford, Bishop Söderbloom of Upsala, and Professor Heiler of Marburg.

The hero of our sketch was born in 1889, in Rampur, a town of the native state of Patiala in the Punjab, up in the northwestern section of the Asiatic peninsula, where our missionaries laid the foundations of the church one hundred years ago. Like most of the people of this particular region, his family were Sikhs, a re-

*Unfortunately the reader of Canon Streeter's works would never learn that Sundar Singh owed anything to Presbyterian Missions. The reason for his baptism by an Anglican missionary will be given later on. Professor Heiler does full justice to the part our missionaries had in the conversion and instruction of the Indian saint.

formed Hindu sect, which had given up polytheism and idolatry under the influence of Islam some four hundred years ago. His father was a man of means, so his boyhood was passed in surroundings of luxury and ease. According to the light of her faith, his mother was a religious woman who took a great deal of interest in his spiritual training. She often told her son that his brothers were to pursue riches and worldly fame, but that her ideal for him was that of a Hindu Holy Man, or Saint, the meaning of the title "Sadhu". The goal of a Sadhu or Hindu Saint is to secure peace in this life, and such was the ideal which this mother implanted in the mind of her gifted child, although she little realized in what way her plans would reach fruition. All through his writings and sermons there are touching references to this woman. In a conversation with the Archbishop of Canterbury he said: "If I do not see my mother in heaven, I shall ask God to send me to hell so that I may be with her". Is it possible to doubt that "the Light which lighteth every man coming into the world" had dispelled some of the darkness from the mind of this Indian woman? At any rate, it is unquestionable that she planted in the heart of her son the desire for peace and that he zealously sought this goal with the means which she and his religious teachers offered him. Under their instruction he had learned by heart most of the Bhavagad Gita, the purest and sublimest of the Hindu Scriptures, by the time he was seven years of age. Not satisfied with this achievement, he also read the sacred book of the Sikhs, known as the Granth, as well as the Quran, and a number of the sacred philosophical writings of the Hindus. That he did this all before he was sixteen years of age in his quest for peace indicates the keenness of his mental powers. He also sought peace by the Hindu method of Yoga, a mode of inducing self-hypnotism by rhythmical breathing and gymnastic movements. The consequent hypnotic state is commonly regarded as a temporary absorption of the individual

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human soul into the Supreme Cosmic Spirit, the *summum bonum* of the orthodox Hindu. To the knowledge of the sacred writings of his native land, this Indian lad added a familiar acquaintance with the Christian Scriptures as a pupil in the local school of our Presbyterian Mission. His attitude to the teachings of the Bible was bitterly hostile in these youthful days. He hated and despised the Christian book because its principles and ideals were subversive of the faith of his fathers.

Conversion

The description of the intellectual and religious environment of Sundar Singh has prepared us for the turning point in his life, when the risen and glorified Jesus appeared to him so that he saw the Savior with his physical eyes, as he always claims, and heard the Lord speak to him. To do it justice, the account of this experience must be given in his own words, for it is worthy at least to be put beside the description of the conversion of St. Augustine or St. Francis or Martin Luther, if not that of the Great Apostle himself. Let us hear his confession:

"Preachers and Christians in general had often come to me and I used to resist them and persecute them. When I was out in any town I got people to throw stones at Christian preachers. I would tear up the Bible and burn it when I had a chance. In the presence of my father I cut up the Bible and other Christian books and put kerosene oil upon them and burnt them. I thought this was a false religion and tried all I could to destroy it. I was faithful to my own religion, but I could not get any satisfaction or peace, though I performed all the ceremonies and rites of that religion. So I thought of leaving it all and committing suicide. Three days after I had burnt the Bible, I woke up about three o'clock in the morning, had my usual bath, and prayed, 'O God, if there is a God, wilt thou show me the right way or I will kill myself'. My intention was that, if I got no satisfaction, I would place my head upon the railway line when the five o'clock train passed by and kill myself. If I got no satisfaction in this life, I thought I would get it in the next. I was praying and praying but got no answer; and I prayed for half an hour longer hoping to get peace. At 4:30 A.M. I saw something of which I had no idea at all previously. In the room where I was praying I saw a great light. I thought the place was on fire. I looked round,

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but could find nothing. Then the thought came to me that this might be an answer that God had sent me. Then as I prayed and looked into the light, I saw the form of the Lord Jesus Christ. It had such an appearance of glory and love. If it had been some Hindu incarnation I would have prostrated myself before it. But it was the Lord Jesus Christ whom I had been insulting a few days before. I felt that a vision like this could not come out of my own imagination. I heard a voice saying in Hindustani, 'How long will you persecute Me? I have come to save you; you were praying to know the right way. Why do you not take it?' The thought then came to me, 'Jesus Christ is not dead but living and it must be He Himself'. So I fell at His feet and got this wonderful Peace which I could not get anywhere else. This is the joy I was wishing to get. This was heaven itself. When I got up, the vision had all disappeared; but although the vision disappeared the peace and joy have remained with me ever since. I went off and told my father I had become a Christian. He told me, 'Go and lie down and sleep; why, only the day before yesterday you burnt the Bible; and you say you are a Christian now'. I said, 'Well, I have discovered now that Jesus is alive and have determined to be His follower. Today I am His disciple and I am going to serve Him'."

The reality of this vision was questioned by his father and relatives, who considered it an instance of self-hypnotism similar in nature to the trance states of the Hindu Yogis. After he had achieved fame the Jesuits became hostile critics, and, according to their usual custom, ascribed this vision and subsequent ecstasies to the devil, or insinuated that they were baseless fictions. Sundar Singh himself swept away the hypothesis of self-hypnotism by calling attention to the cold ceremonial bath which he had taken that winter morning before commencing his prayer, and that the appearance of Christ was what he least expected, and to his later detractors he replied by calling attention to the permanent and revolutionary influence of the experience on his life, above all, that through the vision of Christ he had found the peace which he had been seeking. Canon Streeter states his conviction very emphatically, "that the Sadhu did in this commission receive a real and definite divine call", and that "there is no doubt that this vision was the turning point of his life". Professor Heiler, his German biographer, agrees with the English scholar in this opinion.

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Persecutions

The youthful convert did not have to wait long to have the genuineness of his conversion tested, for persecutions within the family circle commenced immediately. His father, with his brother and other relatives, made a determined effort to dissuade him from openly becoming a Christian. They argued that the family would be disgraced and that he would be socially ostracized as well as disinherited. But as he remained immovable and all their efforts failed, he was driven out from his home. It must be remembered that his mother, who had dedicated him to God after her own light, escaped having any part in this, for she had died two years before his conversion. Slow poison was mixed with his food at the last meal at home, not an uncommon method in India of dealing with recalcitrants in religious matters, for it is thought better that a man should die than that he should disgrace his family. The Sadhu's own description of the first night as an exile from home for Christ's sake ought to thrill the heart of an American Christian.

"I remember the night when I was driven out of my home—the first night. When I came to know my Saviour I told my father and my brother and my other relations. At first they did not take much notice; but afterwards they thought that it was a great dishonor that I should become a Christian, and so I was driven out of my home. The first night I had to spend, in cold weather, under a tree. I had had no such experience. I was not used to living in such a place without a shelter. I began to think: 'Yesterday and before that I used to live in the midst of luxury at my home; but now I am shivering here, and hungry and thirsty and without shelter, with no warm clothes and with no food'. I had to spend the whole night under the tree. But I remember the wonderful joy and peace in my heart, the presence of my Savior. I held my New Testament in my hand. I remember that night as my first night in heaven. I remember the wonderful joy that made me compare that time with the time when I was living in a luxurious home. In the midst of luxuries and comfort, I could not find peace in my heart. The presence of the Savior changed the suffering into peace. Ever since then I have felt the presence of the Savior".

In the loneliness that ensued on the following day Sundar Singh prayed for God's guidance. As an answer

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to his prayer he received the direction to take refuge with the Christians of a neighboring village, named Rupar. On his arrival there, he betook himself to the residence of the native Presbyterian minister, Rev. Uppal, a worker of our own Mission. In this haven of refuge he collapsed in consequence of the poison which had been insidiously working in his system. Mr. Uppal summoned a doctor, who administered emetics but said that he had little hope for his recovery. To the great astonishment of the medical man, the sufferer showed marked signs of improvement on the morrow. The native pastor, Mr. Uppal, as well as our two missionaries, Dr. E. M. Wherry and Mr. Fife, later wrote of his recovery as a wonderful instance of answer to prayer. On his convalescence, these two missionaries took him to the Christian Boys' Boarding School located at the City of Lodhiana, not far removed from his native town, where they cared for him and instructed him with such tenderness and solicitude that he later spoke of them as his spiritual fathers and said that they had done more for him than his parents.

Baptism and Early Ministry

Locally Sundar Singh was a marked youth and his life was in danger from the mob, so the missionaries sent him off to one of the Hill stations of the Mission where their convert could recuperate and spend some time in quiet study before his baptism. There was another reason for postponing this rite for a time, as Indian law does not permit the administering of baptism to those who are under sixteen years of age, without the consent of their parents. As his sixteenth birthday approached, our Presbyterian missionaries at Lodhiana came to the conclusion that it would be unwise to baptize him there, as it might lead to rioting on account of the social prominence of the young man's family. After due consideration, they finally decided to send him to

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Simla, the summer capital in the Himalayas, to Rev. Joseph Redman, of the Church Missionary Society, who found on examination that the young man had an astonishing knowledge of the life and teachings of Christ, and a wonderful personal experience of Christ as Savior, so Rev. Mr. Redman baptized him on the third of September, 1905, his sixteenth birthday. In the baptismal rite of the Anglican Church, the twenty-third Psalm is used as a prayer. Professor Heiler notes that the very familiar words of the opening verse, "The Lord is my Shepherd, I shall not want", were not only a prayer but on this occasion a prophecy of the life of the wandering Christian Sadhu.

With his baptism he enters upon the second stage of his life, when he literally became an Apostle to India and the adjoining lands of Thibet, Ceylon, Burma, and the more distant Malay Peninsula. After his conversion he tells us he heard the direct command from the Master, "Go ye, therefore, and make disciples of all the nations."

The Sadhu

After his baptism the manner of bearing witness for Christ became a problem in the mind of this youth of sixteen. Then it was that he remembered the wish of his mother that he should become a Sadhu, or saint, a familiar figure in India. The Hindu Sadhu, from Vedic times, has worn a saffron-colored robe and has wandered from place to place, preaching the doctrines of his faith. Everywhere he has been received with favor because his presence has been looked upon as a blessing, and his person usually regarded as an *avatar*, or incarnation of divinity. He needs to carry no money because the people gladly give him food and afford him shelter if he desires it. Some of the greatest religious teachers of India have been Sadhus, the most famous of them all having been Gautama, the Buddha. Before the yellow

robe the walls of caste fall down and even the doors of the women's apartments swing open. It is no wonder then that Sundar Singh, casting about in his mind for an effective way of bearing witness for his Lord, determined to be a Christian Sadhu, an evangelist in the garb and after the manner of a Hindu ascetic. He consulted his friend and spiritual father, Dr. Wherry, who advised him to enter the theological seminary at Saharanpur to receive instruction for his work as an evangelist, but Sundar Singh declared he preferred the methods of his own land and wished to proclaim the Gospel as a wandering Sadhu. Dr. Wherry, a Christian scholar, sympathetic and broadminded, recognized the significance of the step and gave him his blessing.

It was exactly *thirty-three* days after his baptism that the young Christian donned the saffron robe and took the vow of a life-long Sadhu. Thus this youth of sixteen years began his wanderings as a missionary—bare-footed, without any possessions except his thin cotton robe, his turban about his head, and his New Testament in his mother tongue. He made it a practice never to beg. By Hindus he was usually treated with kindness and given food after they had heard him preach, but there were times when he had to live on roots and leaves. In some villages which he visited he was joyfully received into the homes; in other places he had to stay in the filthy public caravanserai, on other occasions he took refuge in caves or under trees. He received very different treatment from the Moslems, who drove him away from their villages as soon as they discovered he was a Christian Sadhu. Even some Christian missionaries looked upon his methods with distrust, for they were not able to see how the Indian Sadhu life could be baptized into Christianity. Following the custom of his people, he visited the great pilgrim shrines of India, where Hindus are accustomed to gather by the tens of thousands at certain seasons of the year, and to them he preached the Gospel. In this manner during

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these early years he traveled over Northern India, visited Kashmir, Baluchistan, Afghanistan, and penetrated Thibet. Thibet, the land sealed to the world by the eternal snows of the Himalayas and by the policy of her rulers, had a special attraction for the Sadhu. There are no Christian missionaries in Thibet proper, only on the western edges, high up in the Himalayas, the heroic Moravians have a few stations. It is no wonder, then, that this Indian Christian felt that it was the peculiar mission of Indian Christians to take the Gospel to Thibet, and that it was his duty to be a pioneer—the Apostle to Thibet, just as his forerunner, St. Paul, was the Apostle to the Gentiles. Accordingly, he planned his year so as to spend the winter months in India and the summer in Thibet, for the severe winter of Thibet would make the life of an itinerant missionary an impossibility.

Even in Thibet Sundar Singh occasionally met with a friendly reception from the people, for his saffron colored robe resembled the garment worn by some orders of the Lamas. The mere external resemblance won him a welcome in some quarters and gave him an opportunity to preach the Christian evangel. He has left us the record of an unusual experience which he had in the library of a Buddhist temple in which to his astonishment he discovered a copy of the New Testament. On inquiring of the Lama where he had secured it, he received the answer: "This is a wondrous book and contains wonderful things. Do you know who this Jesus Christ of the Bible is? He must have been an incarnation of Buddha". To this the Sadhu replied: "I believe on Him. He is my Savior and the Savior of the world". The Lama answered: "I do not know whether He is the Savior of the world but I do know that he is an incarnation of Buddha. Thibet is the roof of the world and He will return and Thibet will be His throne; from there He will rule the whole world for it is the roof of the world.

We wait upon Him, Jesus Christ, that He may rule over the world”.

More frequently he suffered excruciating tortures at the hands of the Lamas on these missionary journeys, and his deliverance, on more than one occasion, was nothing less than miraculous, like the deliverances of the Apostles, as recorded in the New Testament. Space will permit the description of only one of the most famous of these experiences. We give it at this point, although it belongs to a later period of his life. Canon Streeter asserts that the Sadhu was induced with some difficulty to give an account of this remarkable deliverance to a small group at Oxford. We give the story here as narrated by Mrs. Parker, an Indian Missionary, one of his earliest biographers.

“At a town called Rasar he was arrested and arraigned by the head Lama on the charge of entering the country and preaching the Gospel of Christ. He was found guilty, and amidst a crowd of evilly disposed persons he was led away to the place of execution. The two favorite forms of capital punishment are, being sewn up in a wet yak skin and put out in the sun until death ends the torment, or being cast into the depths of a dry well, the top being firmly fastened over the head of the culprit. The latter form of torture was chosen for the Sadhu.

“Arrived at the place he was stripped of his clothes and cast into the dark depths of this ghastly charnel-house with such violence that his right arm was injured. Many others had gone down this same well before him never to return, and he alighted on a mass of human bones and rotting flesh. Any death seemed preferable to this. Wherever he laid his hands they met putrid flesh, while the odor almost poisoned him. In the words of His Savior he cried, ‘Why hast Thou forsaken me?’

“Day passed into night, making no change in the darkness of this awful place and bringing no relief by sleep. Without food or even water the hours grew into days, and Sundar Singh felt that he could not last much longer. On the third night, just when he had been crying to God in prayer, he heard a grating sound overhead. Someone was opening the locked door of his dismal prison. He heard the key turned and the rattle of the iron covering as it was drawn away. Then a voice reached him from the top of the well, telling him to take hold of the rope that was let down for his rescue. As the rope reached him he grasped it with all his remaining strength, and was strongly but gently pulled up from the evil place into the fresh air above.

“Arrived at the top of the well the lid was drawn over again and locked. When he looked around, his deliverer was nowhere to be seen, but the pain in his arm was gone and the clean air filled him with new life. All that the Sadhu felt able to do was

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to praise God for his wonderful deliverance, and when morning came he struggled back to the town, where he rested in the serai until he was able to start preaching again. His return to the city and his old work was cause for a great commotion. The news was quickly taken to the Lama that the man they all thought dead was well and preaching again.

"The Sadhu was again arrested and brought to the judgment seat of the Lama, and being questioned as to what had happened he told the story of his marvelous escape. The Lama was greatly angered, declaring that some one must have secured the key and gone to his rescue; but when search was made for the key and it was found in his own girdle, he was speechless with amazement and fear. He then ordered Sundar to leave the city and get away as far as possible, lest his powerful god should bring some untold disaster upon himself and his people."

The Achievement of Maturity

The year 1912, the 23rd year of his age, marks a new epoch in his life, which Canon Streeter has termed "the achievement of maturity". At the opening of this period he attempted to spend forty days fasting, in imitation of his Lord. To carry out his purpose, he went out to the jungle country at the foot of the Himalaya Mountains, near Dehra Dun, one of our mission stations, a jungle country infested with tigers and other wild beasts. He gathered forty stones and placed them by his side in order to mark the passing of time. He planned to take one of the stones each day and throw it aside, but he became too weak to move the stones and so lost count of time and later on he was uncertain as to how many days of fasting he had completed. Two woodcutters found him in a state of unconsciousness in the forest and carried him in his blanket to Dehra Dun. Later he maintained that he was fully conscious of what was happening, although he did not have strength to speak. It is only fair to give his own estimate of the fast. He claims he saw Christ, not with his physical eyes as he did at his conversion, but in a spiritual vision, with pierced hands and bleeding feet and radiant face. A sense of peace and happiness which he had had ever since his conversion was enriched and increased. He also claims that this fast clarified his faith and perma-

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nently delivered him from certain temptations which had threatened to lure him from his mission. Further, the experience gave him the assurance that his peace and joy did not have their source in some natural power of his own life but came from the influence of God's Spirit. He also emphatically maintains that during the extreme physical weakness induced by the fast his peace of mind was increased. This fact was sufficient to convince him that it was not produced by his own natural powers but was a gift from above. He also gained the assurance that the brain and the spirit are not identical, for as his physical strength declined his spirit became more alert. "The brain is like an organ", he said, "and the spirit the organist that plays on it".

He confesses that prior to this experience he was struggling with specific temptations. One of these trials was his annoyance at people coming to him for interviews. We would scarcely consider this a serious temptation, but he felt that it was not Christlike, for Jesus was never annoyed by people seeking Him. The second temptation which he deplors we can understand. It was the pull of his father's house with its comforts and luxuries. Could he not serve God and his fellowmen there without suffering physical hardship and persecutions? After the fast this temptation ceased, for the gift of ecstasy came, and in it he maintains that he finds joys that transcend all material blessings.

Missionary Journey to Southern India and the Far East

Sundar Singh reached the zenith of his career in 1918, when he made a missionary journey through Southern India and visited Ceylon. Wherever he went immense throngs listened to his presentation of the Gospel. In one place it is estimated that twenty thousand people came together to see and hear the Christian Sadhu. From Southern India, where this occurred, he crossed to the Island of Ceylon where he also received a very

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warm welcome. In this stronghold of Buddhism his sincerity and integrity were called in question by the Jesuit Missionaries. The Roman Catholics who were attracted by his preaching were threatened with excommunication, if they attended gatherings which he addressed.

It was at this period of his career, when he had become a popular hero and a national figure, that he had a remarkable temptation. On one occasion when he had gone out into the jungle to be alone for prayer and meditation, he was astonished to see a stranger approaching him, a man of dignified mien, but with a suggestion of cunning in his eyes and with an icy tone in his speech. This stranger, engaging in conversation, made the suggestion to him that he was missing a great opportunity to become a national leader. If he would but make concessions to the Hindus and Moslems by adopting some of the highest elements of their teachings and combining them with Christianity, he would win millions of converts and become the founder of a new national religion. In his description of this experience the Sadhu tells us that instinctively there came to his mind the words, "Get thee behind me, Satan". It is easy for us to recognize the similarity between this temptation and that of the Savior to be a political Messiah, at the outset of His ministry, when the tempter showed Him the kingdoms of this world and all their glory. The form that it took in the mind of the Sadhu is quite natural in his Indian environment, for the religious history of India is replete with instances of religious reformers attempting to blend the best of rival faiths into a new religion.

From Southern India he journeyed to Burma and the Malay Peninsula, where he received the same hearty welcome wherever he preached. At Penang he had the unique experience of being invited to preach the Gospel to a detachment of Sikh soldiers in the local Sikh temple. At Singapore he used the English language for the first time in his addresses, having previously made

use of an interpreter. From there he continued his journey to the Far East, visiting both China and Japan. In both these lands he addressed audiences not only of natives but also of Americans and Europeans, making a profound impression upon all who heard him. In Japan he was struck with the materialism and the mammon worship of the masses, and he made note of the absence, in both China and Japan, of caste, the outstanding social feature of Indian society, and emphatically asserted as his conviction that it was easier for a Japanese or a Chinaman to pass over into Christianity than it was for an Indian, because of the absence of the caste system in their social systems.

On his return to his native land from his preaching tour in the Far East his father invited him back to his home and told him that he wished to become a Christian, asking his son for spiritual guidance. He was counseled to read the New Testament and pray, and before long Sundar Singh had the joy of hearing his father confess Christ. It was quite natural for the father to wish to be baptized by his son, but this he refused to do, as he had consistently maintained that he was not sent to baptize but to preach the Gospel. To me, the conversion of the father, who had driven his son from home and had at least consented to his poisoning, because of his conversion to Christianity, is convincing testimony to the sincerity of the son's Christian life and claims.

“The Apostle of the West”

The conversion of his father brings the Sadhu's career down to 1920, when a new chapter opens in his life. It had long been his desire to visit Palestine and to travel through European lands. He had especially longed to see the land where his Savior had lived in the days of His flesh. With this desire he had also had the wish to visit Europe and America to see Christian civilization for himself. His Hindu opponents had often cast

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the reproach in his face that the religion of his adoption, which he was preaching to his countrymen, had failed in the Western lands and that Christian civilization was bankrupt. Their attacks had only whetted his desire to bear witness for Christ in the Christian lands of the West. His father, now a Christian, heartily co-operated in these plans, and, being a wealthy man according to Indian standards, furnished the money for the voyage to England. He left the shores of his native land in January, 1920, in a ship sailing from Bombay, and a month later set foot on English soil. On landing, he immediately made a tour of the principal cities of the British Isles, attracting crowds wherever he spoke. In Oxford he was welcomed to many of the colleges, and in London he preached in Anglican churches, in Westminster Chapel, and in the Metropolitan Tabernacle. On one occasion, at Westminster, he addressed seven hundred Anglican clergymen, including the Archbishop of Canterbury. He also preached in the leading Presbyterian churches of Edinburgh and Glasgow. After a sojourn of three months in England, he crossed the Atlantic and spoke in the chief cities of the North and West and visited some of the summer Conferences. He was especially anxious to counteract the influence of the Hindu and Buddhist preachers who had been winning a few converts in America. From San Francisco he sailed on July 30th, for Australia, visiting Honolulu on his way. He received a very warm welcome in Australia, preaching the Gospel in the chief cities of that Dominion. He was back in his native land by the last of September, 1920, where he took up his work as an itinerant preacher once more, and the following year journeyed to his favorite field, Thibet.

His second journey was undertaken in 1922 in response to many invitations to visit Europe. In accepting the invitations from Europe, he determined to carry out a long deferred plan to visit Palestine. His father once more furnished him the money for his journey, and

he sailed again for the West, on January 29, 1922. He broke his journey at the Suez Canal in order to see Egypt and Palestine. The latter land, as the home of the Savior in the days of His flesh, attracted him like a magnet. With the enthusiasm of a true pilgrim, he visited all the sites in the Holy Land which are associated with the important events in the life of Jesus. His spontaneous comment that the Holy Land is "the best practical commentary on the Gospels" is to be compared with Renan's famous dictum, "Palestine, the Fifth Gospel".

From Palestine he went to Egypt, where he preached to Coptic Christians in Cairo. His second landing in Europe was at Marseilles, from which port he proceeded to Switzerland and Germany. In Geneva he preached in the famous Reformation Hall, in which the League of Nations was holding its sessions. In this famous hall, with all its historic associations, he remarked: "The League of Nations has made great efforts, but it cannot accomplish anything as long as there is no 'league of hearts', and this league is only possible when the hearts of men are devoted to Him who is the Master of their hearts; in Him alone we may find genuine peace". After visiting other Swiss cities, he went to Germany, addressing University audiences. He was especially impressed by his stay in Wittenberg, the cradle of the German Reformation. In this connection we might note that Professor Heiler, a High Church Lutheran, calls attention to the similarity between his simple piety and that of Martin Luther.

Leaving Germany he traveled further north to the Scandinavian lands and received a royal welcome in Sweden, being the guest of Prince Oscar. In referring to his association with European princes, he uttered these significant words, "but I live ever with the Prince of Peace". While in Sweden he was also a guest of the distinguished churchman, Archbishop Söderblom. In the hall of the University at Upsala he discoursed con-

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cerning Hinduism and in the cathedral he preached on prayer, the Archbishop being his interpreter. After visiting the other Scandinavian lands, he journeyed to Holland, where he met the leading statesmen, professors, and ecclesiastical leaders. He had invitations to almost every country of Europe, as well as from America and New Zealand, but, wearied with his many addresses and by the social attentions which he received, he confined himself to a few sermons at the Keswick Conference in England. The second journey in Europe had been a triumphal procession, but he yearned for the rest and quiet of the Himalayas, where through meditation and prayer he might acquire new strength for his apostolic calling.

Sadhu Sundar Singh made a profound impression on the educated classes in Europe. Several Indians, notably Tagore, had lectured in the leading intellectual centers as exponents of the wisdom of India and on the high ideals of her ancient philosophy. Their thesis had been that the ancient wisdom of India had a real contribution to make to the civilization of Europe. Some of these Indian visitors had even gone so far as to present the Indian caste system as an ideal social organization. It was something new and startling to have an Indian discard all this as worthless and to publicly announce that the salvation of India, as well as of Europe and America, depended on the acceptance of Jesus, the living Savior, and His teachings as the true philosophy of life. The impression which this message made was profound. When the Sadhu had finished his sermon in St. Bride's Church, London, nearly everyone in the congregation was on his knees praying. "The Church Times" made the striking comment: "All felt as if a man from another world had spoken". A Dutch theologian confessed in a letter: "He was a revelation to me, and the world of the New Testament was brought nearer to me through his appearance and made more intelligible". A professor of an English University, an agnos-

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tic, gave his personal testimony to the Sadhu: "Your preaching has not converted me, but you yourself—you, a Hindu, so like Christ in spirit and attitude. You are a living witness of the Gospel of the Person of Jesus Christ".

There is a pathetic side to Sundar Singh's visit to western lands. He discovered that to a very large extent his Hindu opponents in India were correct. The civilizations of these lands were not Christian, and the lives of most of the people of the Occident were as pagan as those of the inhabitants of India or China. Yet he showed his fair-mindedness and the sanity of his judgment in recognizing that in spite of the defects of occidental civilization, there were many true Christians in the West who were trying to follow their Master in sincerity and in truth. The Indian Saint has left on record a beautiful parable showing that Christ and Christianity are not to blame for the superficial religion and nominal Christianity of western lands.

"One day in the Himalayas I sat on the bank of a stream. I drew out of the water a beautiful round hard stone and broke it. Its center was entirely dry. This stone had lain in the water a long time but the water had not penetrated the stone. It is exactly thus with men here in Europe. For centuries long they have been bathed by Christianity, they have been entirely immersed in its blessings, they live in Christendom, but Christianity has not penetrated them and does not live in them. Christianity is not to blame, but the hardness of their hearts. Materialism and intellectualism have made their hearts hard, so I am not at all astonished that many people in this land cannot understand what Christ is."

Besides disillusionment, there was a subtle and grave danger to the spiritual life of this simple-hearted Indian Christian in the attention which he received in Western lands. The adulation which he received everywhere from men of distinction and women of high social standing would have been enough to turn the head of any ordinary mortal. That under such circumstances this man kept his balance, is irrefutable evidence of the sincerity and genuineness of his Christian faith. However, it is to be noted that his second visit to Europe

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profoundly affected his outlook on Christianity and it changed the tone of his preaching into denunciations of the prophetic type, with a distinctly eschatological and apocalyptic coloring. Disillusioned and disappointed, he left Europe, addressing his hearers: "It is the first and last time that you see me here". He returned to the shores of his native land to take up with zeal his dangerous and laborious calling as "the Apostle of Thibet".

In April, 1929, the heroic Indian preacher entered the inhospitable land of Thibet, for what is probably the last time, as nothing has been heard of him since. His friends have been able to follow his trail to the boundary line in the Western Himalayas, so that they are sure he actually entered his favorite field of labor. With good reason they fear that the world-renowned Christian Sadhu has either succumbed to the elements or disease, or has won the martyr's crown in the land of the Lamas.

His Prayer Life

With this brief sketch of the unique and fascinating life story of one of the outstanding Christian leaders of our age, let us pass to his personal religious life and to his chief theological conceptions. Sadhu Sundar Singh has been characterized as one of the heroes of the prayer life. Professor Heiler, both in his biography of the Sadhu, and in his monumental work on prayer, classes the Indian saint in his prayer life with St. Augustine, St. Francis, and Luther. His intimate communion with God in prayer is the source of his unique and rich Christian experience, and of his self-sacrificing life as an itinerant preacher, as well as the means whereby he made miraculous escapes from the hands of his enemies. A saying frequently on his lips runs, "Through man's prayer God can accomplish great things". It is his practice to rise early in the morning and to begin the day by reading a passage of Scripture

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on which he meditates, and then passes into prayer which may last for two or three hours. During his wanderings in the Himalayas, in imitation of his Master, he has often devoted entire days and nights to prayer. Occidental Christians with whom he came in contact were amazed at his emphasis on prayer as a source of spiritual life, for he always maintained that it was an essential element of a vital Christian life. One of his beautiful parables setting forth the necessity and power of prayer will give us a better conception of his position than pages of exposition.

“Once I was sitting on the bank of a river and observed some fish coming up to the surface and opening their mouths. I thought that they wanted to eat the smaller fish. But an expert in these matters afterward told me that they had come up to the surface occasionally for air even though they could breathe to a certain extent under water. Like these fish, Christians also have to rise from time to time above their daily occupations in order that they may come into closer contact with God, though even while occupied in their work they can keep to some extent in touch with Him.”

For him prayer is not only the door to spiritual reality, but also the medium through which the soul of man gets a vision of God—not the God of speculative theology, but God as revealed in Christ Jesus. In prayer the deepest mysteries of Christianity, like the incarnation, the resurrection, and ascension of Jesus, will be revealed to the praying heart. Prayer is the key which unlocked for him the mystery of the deity of Christ. “We learn”, says Sundar Singh, “much concerning Jesus in the books of the Bible, but we can know Him only through prayer. This is my own experience. I did not understand that He was in reality God before He revealed Himself in prayer. Then I apprehended that He was the eternal Word”.

His philosophy of prayer is worthy of study in an age when so many American Christians are skeptical concerning its necessity and power. According to his view, prayer is not made up of mere childish petitions for petty earthly blessings or for deliverance from the difficult situations of life, a theory of prayer which is

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held by the average Christian, and according to which he tests its efficacy. On the other hand, he does not share the view of the Brahman or the Buddhist for whom the essence of prayer is artificial petitionless meditation. For Sundar Singh prayer is conversation with God, communion and fellowship with Him; in a word, it is the possession of God Himself, Who is the author and giver of every gift. Let us have one of his own illustrations. "How much of your prayer is petition and how much of it is communion?" a European scholar asked the Sadhu.

"For the first two or three years after my conversion", he replied, "I used to ask for specific things. Now I ask for God. Supposing there is a tree full of fruits, you will have to go and buy or beg the fruits from the owner of the tree. Every day you would have to go for one or two fruits. But if you can make the tree your own property, then all the fruits will be your own. In the same way, if God is your own, then all things in heaven and on earth will be your own, because He is your Father and is everything to you, otherwise you will have to go and ask like a beggar for certain things. When they are used up, you will have to ask again. So ask not for gifts, but for the Giver of gifts; not for life but for the Giver of life—then life and the things needed for life will be added unto you".

The intercessory element is a prominent feature in his prayers. "I have two or three hundred god-children. I have a list of their names. When I am on my preaching tours I do not find the time to pray for them, but when on the Himalayas I pray for them". With reference to certain superficial difficulties so often raised about the value of prayer, he has made observations which ought to be seriously weighed. "By prayer we cannot change God's plans. But the man who prays is changed". Or again, "We cannot change God's plans but in prayer we can understand His plans in relation to ourselves". Nearly all the Sadhu's prayer thoughts and expressions may be found in the writings of the great Christians of the past like St. Augustine, St. Francis, and Thomas á Kempis. Through his prayers there rings an echo of Augustine's cry, "Thou hast made us for Thyself and our heart is restless till it rests

in Thee''. And there is a touch of the childlike faith of Martin Luther. But, notwithstanding these similarities, Professor Heiler emphatically asserts that the characteristic thoughts and expressions in the prayers of the Indian saint are a "radiation of his personal experience, therefore, his expressions in prayer, as his words concerning prayer, shine like newly minted gold pieces''. Professeor Heiler, in his monumental work on prayer, already referred to, assigns him not only a place among the great men of prayer, but a special place, because of the central position which he assigns to prayer, in both the devotional life and the intellectual life of a Christian. For many a Christian, both in the Orient and in the Occident, he has unlocked the gate to the world of prayer.

The chief products of his intimate communion with God in prayer are ecstasy and ineffable peace and joy. The Sadhu regards the state of ecstasy, into which he often passes while he is praying, as a special gift of God, and in these states he claims to receive the revelations of God's will concerning his work. He has always been reluctant to speak of his ecstatic experiences, even to his near friends, and has always refused to discuss them in his public addresses. The present writer is inclined to agree with Professor Heiler that it was unfortunate for Canon Streeter to publish what the Sadhu had told him concerning these states, for they belong to the holy of holies of his Christian experience, and it is difficult for a prosaic Christian of the West to have a sympathetic understanding or appreciation of them. The Apostle Paul had such experiences and alludes to them in Second Corinthians with great reserve, informing the Christian Church that he was caught up to the third heaven and heard unutterable words. The content of the ecstasy in the Sadhu's experience is a direct vision of the other world. "No word is spoken but I see everything in pictures. Problems are solved in a moment easily and without labor''. These states come upon

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him unexpectedly, without warning, a characteristic which differentiates them from the trance states artificially induced by Hindu sadhus. Sundar Singh regards this condition of ecstasy as the special gift of God, and shows his sanity in his position that the Christian ordinarily finds normal fellowship with God in prayer. His sensible view of ecstasies and his freedom from a supercilious attitude toward others, differentiates him from a crank.

With the condition of ecstasy goes the ineffable peace which he experiences. This holy peace and joy are not confined to his hours of ecstasy but are a constant experience of his life. Peace (Sanskrit *santi*) was the goal which he had in mind in his pre-Christian days. This word *santi* constitutes the rhythm of many a verse of the Vedic writings, and the state of *santi* was sought by him in his youth with deep yearning and great diligence. He has confessed, "In Christ I have found what Hinduism and Buddhism could not give me, peace and joy upon this earth". Bishop Söderblom, whose guest he was in Sweden, says, "He radiates peace and joy"; and another, who associated with him in his European journey, characterized him as "an incarnation of peace and gentleness". Mrs. Parker, a missionary to India, and his earliest biographer, regards this peace as the outstanding trait of his character, adding "no portrait can reproduce the beauty of his smile". A remarkable thing about this peace is that he experiences it not only in the days when his life runs quietly and smoothly but also in suffering and persecution. He confesses that he found heavenly peace on the first night after his expulsion from home, and in his sufferings and persecutions in Thibet, even when he was cast into the dry pit at Rasar. This heavenly peace is for Sundar Singh the central miracle of his life, and not only of his own life but the central miracle of Christianity. The proof of the truth of the Gospel is the satisfaction of the deepest yearning which God has implanted in the human heart.

There are few among the great Christian saints who have had as deep an experience of the peace of God that passeth understanding. Here again Sundar Singh's life experience is a confirmation of Augustine's confession, "our heart is restless till it rests in Thee".

According to Sundar Singh's philosophy, the Cross of Christ is the source of his peace and joy. He asserts that his experience of this blessing is deepest and more overwhelming in times of severest physical suffering. He maintains that he has experienced the presence of Christ in his sufferings so clearly that no doubt could arise in his mind. In his writings and sermons one can find many illustrations and parables setting forth the philosophy of suffering and the Cross. He says, for example, "Through the Cross God reveals His life to man; without the Cross he would know nothing of the heavenly Father". He takes diamonds as another illustration. "They must be cut and polished before they sparkle, then they reflect the sun's rays in wonderful colors. In the same way we will shine as jewels in God's kingdom when we are transformed by the Cross". Like the Apostle Paul, he considers it a great privilege to have fellowship with Christ in suffering. Like all the great Christian martyrs and mystics, he is a lover of the Cross, as one of his many sayings sets forth: "Also the angels in heaven demand to bear the Cross, but this privilege is exclusively reserved for men. Oh, this wonderful privilege"! In the words of "The Imitation of Christ", Sundar Singh expresses his personal experience: "*Si libenter portas crucem, portabit te et ducet te ad desideratum finem*".

The Sadhu describes his spiritual experience as "heaven on earth". His "heaven on earth" includes the experience of Christ's presence in prayer, the peace of soul, and the sharing of Christ's Cross upon the earth. He refers to his entire life since his conversion as "life in heaven". In his Swiss addresses he frequently asserted, "This is my testimony—during the last sixteen

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years I have lived in heaven''. Especially in his persecution in prison, he maintained that Christ's presence had made the prison into heaven. To him Christianity is not a religion promising a future heaven, but a religion of the possession of heaven here and now. In the background of Sundar Singh's thoughts stands the saying of Christ recorded by the Apostle John, "He that believeth on Me hath eternal life''.

If we were to stop now in the description of the religious life of this Indian Christian we would leave an incomplete and distorted portrait, for this "life in heaven" does not consist only in prayer and mystic visions but also in strenuous activities. Peace of heart is his inspiration to a life of unremitting toil for his fellow-men. This man, who spends hours and days in prayer and meditation, enjoying visions of Christ, is like his Master, who left the Mount of Transfiguration to heal the sorely afflicted child. In toilsome and dangerous journeys, suffering hardships, threatened with a martyr's death, he has wandered on foot through India from north to south and through hostile Thibet in order to bear witness for Christ. One of his sayings, "God has not created us to live in caves but to associate with men and to help them'', indicates the sanity of his point of view. With unusual clearness and power Sundar Singh has emphasized one of the great principles of primitive Christianity, namely, the experience of God's grace as the source of our love for our brother men, for in Christ faith working through love availeth (Gal. 5:6). He shares with Luther the penetrating insight into this secret of the Gospel.

Another supreme motive in the Sadhu's life is the bearing of witness before men of God's wonderful dealings with him. In his view it is the Christian's duty to bear witness for Christ, even to deaf ears and hard hearts, and even though it brings prison, torture, and death. In fact, he has the same conception of martyrdom as the early Christians. To him, as to them, the

highest and most holy way in which a Christian can bear witness is to suffer martyrdom. In visiting some of the picture galleries of Europe he was especially impressed by the pictures of the martyrs, such as those of St. Sebastian with his body full of arrows. One of the attractions that Thibet has held for him is the possibility of bearing witness, as a martyr, for his Lord.

In this connection he again shows the sanity of his Christian faith in his characterization of the quiet but real martyrdom many Christians undergo in their daily witness to Christ in the ordinary walks of life. He puts suggestive words into the mouth of Jesus.

"For some believers it is easy to die the martyr's death for My Name's sake. But I also need living martyrs who will daily offer themselves as living sacrifices for the salvation of others. For it is light to die for Me but hard to live for Me; for he who lives for Me must die not once but daily."

His attitude toward the world and life in the world is wholesome. The genuine Christian life has two sides to it, one of communion with God and one of active service for one's fellowmen. So Christ's followers must live and work in the world and yet not be of the world. He has given us three formulas for the position the Christian is to take in the world. "In the world, not of the world". "Within the world, not the world in us". "In the world, but Christ must be in us". One of his most beautiful parables illumines this thought.

"The fish of the sea live in salt water, yet when we taste boiled fish their water does not taste of salt. They have lived in salt water but they have not taken up the salt into themselves. In like manner the true Christian lives in the world but he does not take the world into his heart."

Some Religious Conceptions

The study of the religious conceptions of Sundar Singh is both interesting and fruitful. While it is true that his views on the great doctrines of Christianity are almost identical with those common to the Church Universal, and handed down by tradition, it would be mis-

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leading to regard this as an adequate statement of fact. At many points he is influenced in his exposition of his doctrine by his spiritual and intellectual inheritance from the religion of his forefathers and of his youth. It is a striking fact that he is an uncompromising enemy of all intellectualism, and his protest against metaphysics is as strong as that of the Ritschlian school of theology, although for another reason. In his case it is a reaction against the barren intellectualism of Hinduism, which expresses itself in the doctrine of salvation by knowledge (*jnana*), a keyword of the Hindu religious philosophy of the Vedanta school. The influence of the faith of his fathers also appears in his conception of the punishment of sin, his idea being a reflection of the Hindu doctrine of *karma*. In his manner of thought, he is distinctly Oriental and Indian, for he thinks, not in abstract propositions, but in pictures, and almost uniformly expresses his religious ideas in parables. With him "the parable supplants logic", as Professor Heiler puts it. In his use of parables he is a true follower of the Old Testament prophets, the great religious leaders of his own land, and, above all, of his Lord and Master.

If we were to attempt a classification of this Indian saint, we would place him in a group with St. Francis of Assisi and Luther as over against reflective saints, such as St. Augustine, Aquinas, and Calvin. In his study of the man, Professor Heiler constantly brings out resemblances between him and Luther in experience, in thought, and expression. Sundar Singh's theology has only one dominating principle, and it is his personal experience of salvation. His motto might be put down as "I have experienced" (*Expertus sum*), and his advice to inquirers invariably is "experience" (*Experire*). One of his parables establishes the fundamental position of this principle in his religious thought.

"This world is full of sorrow; our body is the abode of misery. This being so, many argue that so long as we are in this world possessed of this body heavenly joy is impossible. Once on the

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Himalayas I said to another traveler, 'Here are some hot springs'. He thought I was mad and said, 'It is a lie to say that in this cold place where even water freezes there are hot springs'. I took hold of him and led him and made him dip his hand in a certain spring. Then by means of personal experience he realized the truth of what I had said. Then he tried to offer a scientific reason for the fact. In the same way, only by personal experience can we know that even in this world full of sorrow we can have a heavenly joy."

Such in brief is the background of the Sadhu's theological thinking. Keeping it in mind we shall be able to appreciate his emphases.

In the space at our disposal it is not possible to do more than touch a few of the most important articles of Christian faith. We begin with God as the determining idea of Christian theology. Mystic as he is, he naturally emphasizes the ineffability of God. Returning to ordinary consciousness from one of his ecstasies, he maintains that human speech is incapable of describing the glories which he has beheld. His own metaphor is that of a dumb man who can taste and enjoy sweetness but who is unable to describe his enjoyment. This God, beyond the power of human tongue to describe, is, according to Sundar Singh, "the ocean of love", a distinctly Indian expression. "We say in India 'God is an entire ocean of love'. In this ocean we should live, but sin takes us away. Yet, thanks be to God, Christ can rend the net of sin and lead us back again into the ocean of God's love".

Unlike the God of the Neo-Platonic or the Vedantic mysticism, the Christian God is the one who loves and redeems. Love dominates the relation between God and man, and is not one-sided. Man's natural desire is to have God, and it is God's will to have man. Like many non-Christian and Christian mystics, Sundar Singh sets forth the special relation between God and man under the figure of motherhood, and speaks of God as our spiritual mother.

The idea of God as love so dominates Sundar Singh's conception of deity that the idea of wrath, judg-

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ment, and vengeance recedes so far into the background as to be almost wanting. The Biblical writers in their presentation of God always maintain a proper balance between love and wrath, a balance often termed the polarity of love and wrath. It is finely expressed by the Psalmist (89:15):

"Righteousness and justice are the foundation of thy throne.
Loving kindness and truth go before thy face."

The prophets, Jesus, and Paul all maintain the polarity. Even in the Gospel of John, the Gospel of love, the wrath of God is to be reckoned with. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (3:36). In some of his addresses Sundar Singh recognizes the judgment of God as a manifestation of His wrath on account of sin, but his own experience of God is so overwhelming that he is led to make the assertion, "God's love is to be found even in hell". He elucidates this assertion by stating that it is not God but sin that punishes a sinner, basing his view not only on his own experience but on Scripture. His proof texts are John 12:47; 3:17 ff.

The Sadhu's teaching concerning suffering, sin, and judgment are very original and would seem strange to an Occidental theologian if he were entirely unacquainted with Indian thought. Sundar Singh maintains that God does not punish sin, for "God is the ocean of love". Nevertheless the sinner is punished, but through an inner necessity in sin itself. There is a suggestion of the idea that sin punishes itself in some of the Apostle Paul's metaphors, like "The wages of sin is death". The Indian saint's view is best presented by giving one of his own illustrations. He takes the case of Judas and expounds it as follows:

"As men have chosen sin, they must die in sin. God does not bring about this death. God sends no one to hell. The sinner himself brings this punishment down on himself. Let us look at the case of Judas Iscariot. When he betrayed the Lord, Pilate

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did not hang him, nor did the High Priest, nor did our loving Savior, nor did the Apostles. He hanged himself. He committed suicide. He died in his sin. This is the end of him who lives in sin."

There is an unmistakable connection between this idea of the punishment of sin and the Indian doctrine of *karma*. It will be well for us to state briefly what the doctrine of *karma* is, and in defining it we must not forget that in Indian thought it is linked up with the idea of transmigration. *Karma* literally means "work", and according to the doctrine of *karma* man's condition in the present world is the resultant of deeds done in a previous stage of existence. If he is a member of a high caste or enjoying great prosperity, it is due to good deeds done in an antecedent state; on the other hand, if one is a member of a low caste or, like Job, is overwhelmed with misfortunes, it is due to evil deeds in a previous state of existence. What the man does in this life will determine the next state of existence and his status therein. It is a terrible form of fatalism from which there is no escape, for there is no forgiveness and all suffering is necessarily penal. It is not difficult to see how the Sadhu's faith and thought have reacted to these two characteristic doctrines of Hinduism. He has rejected transmigration absolutely and there has remained in his mind, probably unconsciously, one element of the doctrine of *karma*, that sinful deeds work out their own dire consequences. Shorn of the other elements of Hindu doctrine, it is not entirely contrary to traditional Christian teaching, for the text "Whatsoever a man soweth, that shall he reap", has been expounded in countless sermons; but the Indian preacher is on traditional Christian ground when he ascribes the forgiveness of sin to the love of God revealed in the historic Christ. But to enjoy the full benefits of this love, a man must repent of his sins.

As suffering, from time immemorial, and the world over, has been considered a consequence of sin, it is not surprising to discover that in Indian thought suffering

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is always regarded as penal. In protest against this view, commonly current in India, the Sadhu has set forth Christ's teaching appropriately and beautifully in one of his original parables, to which may be given the title, "The Loving Slap".

"God is love, and therefore He will not punish. I do not agree with those who say that sickness and misfortune are punishments. They are what I should call 'the loving slap'. A doctor was telling me of an experience he had. Before a child is born it cannot breathe, but as soon as it is born it breathes. But it is necessary for the child to cry. If the child does not cry, his lungs are contracted and he dies. One child was unable to breathe when he was born and within a few minutes would have died. So the nurse gave him a slap. The mother must have thought: 'She came to help me, but she is killing my son. It was only a few minutes since he was born and now she is giving him a slap.' Through that slap she made the child cry. When the child began to cry he began to breathe. Just so God sometimes gives us a loving slap."

The Sadhu's theology is Christo-centric, and is based upon Christ's personal appearance to him at the hour of his conversion. For this Indian Christian the Incarnation is not a matter of theological speculation, but an empirical fact. In his pre-Christian days he had been an earnest seeker after God and the peace which He alone could bestow, but his search had been in vain. God had remained the indefinable, and the unknowable deity as He is presented by Hindu schools of philosophy. This quest came to an unexpected but blessed conclusion in that early morning hour, when the Lord appeared to him clothed with supernal light and spoke to him. The Sadhu holds that God, Himself, will remain invisible and ineffable to man, even in heaven, and the redeemed will see Him in the Incarnate Christ. In one of his ecstasies the Sadhu learned this truth.

"The first time I entered Heaven I looked around about and I asked, 'But where is God?' And they told me. 'God is not to be seen here any more than on earth, for God is Infinite. But there is Christ, He is God, He is the Image of the Invisible God, and it is only in Him that we can see God, in Heaven as on earth'. And streaming out from Christ I saw, as it were, waves shining and peace-giving, and going through and among the Saints and Angels, and everywhere bringing refreshment, just as in hot weather water refreshes trees. And this I understood to be the Holy Spirit."

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In this extract we have his doctrine of God, of the Person of Christ, and of the Holy Spirit.

The incarnation of the Jesus of history is the bridge by which a man can reach God and experience His love and mercy. The metaphor of a bridge was amplified in an address given to the students of Balliol College, Oxford. We repeat his own words in this address.

"When I was in the Himalayas once I wanted to cross the River Sutlej, but there was no bridge. I could not swim over. I was thinking of what I should do when I saw a man and I said to him: 'I would like to go to the other side of the river but there is no bridge or boat'. He said, 'That is all right, air will take you over'. I was surprised. I could breathe air, but air could not take me up and bear me to the other side. But he took a skin and filled it with air, and then asked me to support myself on it. I did so and got safely across. As the air could only carry me by being confined in the skin, so God to help man had to become incarnate. The Word of Life was made flesh. He will carry those who want to cross the river of this world to heaven. 'He that hath seen Me hath seen the Father'. We can see the living Father in that Incarnation of Jesus Christ."

Another one of his homely and beautiful parables sets forth his view of the Incarnation and the work of Christ better than any possible exposition.

"On another occasion, I remember, in Kashmir, there was a man who owned several hundred sheep. His servants used to take these sheep out for feeding, and each evening as they brought them back they found two or three missing. He asked his servants to go and look for them, but for fear of wild beasts they did not trouble themselves about them. The owner had a love of them and wanted to save them. 'If I go myself searching for these sheep they will not recognize me, as they have not seen me before. They would recognize my servants but the servants will not go. So I must become like a sheep'. He took a sheep's skin and put it on himself and looked like a sheep. He went out and found some that had gone astray and some that had been wounded. They readily followed him, thinking that he was a sheep like one of themselves. He brought them in and sat with them and fed them. When he had saved all the sheep and brought them home, he took off the sheep skin. He was not sheep but man. He became a sheep in order to save those lost sheep. So God is not man, He became man in order to save men."

This brief and inadequate presentation of the religious ideas of the Sadhu must suffice. Partial though it is, the sketch will clearly indicate what manner of man and of Christian he is.

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The Significance of Sundar Singh

In the opinion of many thoughtful missionaries a new epoch in the history of Christianity in India has opened with the career of Sundar Singh. The religion of Jesus Christ has been made indigenous to this Asiatic land by this young man who has lived and preached the Gospel of Christ in distinctively Indian dress and according to traditional Indian methods. In a real sense he has baptized the Indian institution of the itinerant religious teacher as well as the Indian form of thought into Christianity without emasculating the teachings of the New Testament. Undoubtedly these characteristics reënforced by his magnetic personality and his unique Christian experience have made a strong appeal to the peoples of India. Dr. Fife expressed himself emphatically in a letter to Professor Heiler: "On Christians and non-Christians he exercises an influence never greater than at present. There is a large number of genuine Christian men in North India and Sundar Singh holds an unique position; there is only one Sundar Singh".* But the influence of his personality and teaching are not confined to India or neighboring lands. He has borne testimony for Christ in Europe, America, and Australia. In his two visits to the Occident he met some of the leading theologians and preachers, arousing in them both interest and admiration, and impressing upon them the reality and genuineness of his Christian faith. Three of the outstanding theologians of the world have been fascinated by him and have studied his personality and teachings with enthusiasm and thoroughness. We repeat their names: Bishop Söderblom of Upsala, Professor Heiler of Marburg, and Canon Streeter of Oxford. Estimating his significance for the West, Professor Heiler writes: "His personality and preaching is the sharpest criticism imaginable of the degeneration and superficiality of the present day

*This letter was dated March 9, 1925.

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Christianity; yes, it is more than that, it is a new powerful suggestion of what is central and necessary to Christianity, a loud appeal to the conscience of Christendom to be in earnest with the truth of Christian faith''.

Going into particulars, the German theologian maintains that Western Christianity at the present time is poor in men who are living in communion with Christ, in prayer, and meditation on Scripture. The Western Church is rich in learned theologians, able administrators, and eloquent preachers, but, as Sundar Singh puts it, "Present day Christianity has lost a sixth sense, 'the inner spiritual sense' which permits us to perceive the presence of God in our life just as the five bodily senses permit us to perceive the outer things of this world". With the loss of this faculty, the ability to pray in this sense has disappeared. In his American and European journeys Sundar Singh correctly diagnosed the situation of Western Christianity and attributed its weakness to the lack of prayer. In Switzerland he said to a pastor: "You Europeans make altogether too much haste; you have no time to pray and to live". To another, who asked him how he might attain greater success, he replied briefly, "More prayer". Two of his striking *obiter dicta* are apposite in this connection.

"A Christian without prayer is a corpse." "Men who do not live in communion with God in prayer are not worthy to be called men. They are trained animals."

Such teaching is based upon the Gospels and is a summons to the Church of America to return to the childlike faith of the Apostolic Christianity.

This brief sketch of the career and teachings of the Indian Christian is all that our space permits. It is hoped that the very inadequacy of the essay will induce the reader to study the biographies of Sundar Singh by Canon Streeter and Professor Heiler, both of which he will find to be rich sources of inspiration. The thoughtful American Christian will recognize that in Sadhu

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Sundar Singh we have a character that might have stepped out of the pages of the New Testament, a veritable companion of Barnabas and Paul on their missionary journeys. His faith, his mode of work and his manner of teaching will not only give a note of reality to the New Testament Scriptures, but act as a vigorous tonic to one's faith. The message of this unique disciple of the Lord to the Church of America is a clarion summons to awake from the slumber of self-complacency and to realize that the small but vigorous churches of Asia and Africa have become not only the growing point but the teaching point of the Church Universal.

Bibliography

Anyone interested in pursuing the study of Sadhu Sundar Singh further, will find the following works both instructive and inspiring.

1. B. H. Streeter and A. J. Appasamy, *The Sadhu, A Study in Mysticism and Practical Religion*, Macmillan and Company. 1921.

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3. Sadhu Sundar Singh, *Reality and Religion*, Macmillan and Company. 1925.

4. Sadhu Sundar Singh, *Meditations on Various Aspects of the Spiritual Life*, Macmillan and Company. 1926.

5. Sadhu Sundar Singh, *Visions of the Spiritual World*, Macmillan and Company. 1927. A brief description of the Spiritual Life, its Different States of Existence, and the Destiny of Good and Evil Men as seen in Visions.

The two books first mentioned contain a large biographical element. Professor Heiler gives a more systematic exposition of his teachings than Canon Streeter.

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and really supplements the treatment of the English scholar. The last three works of this list are booklets, containing the Sadhu's own sayings concerning various aspects of religious truth.

All the books mentioned in this bibliography are on the shelves of the Seminary Library.



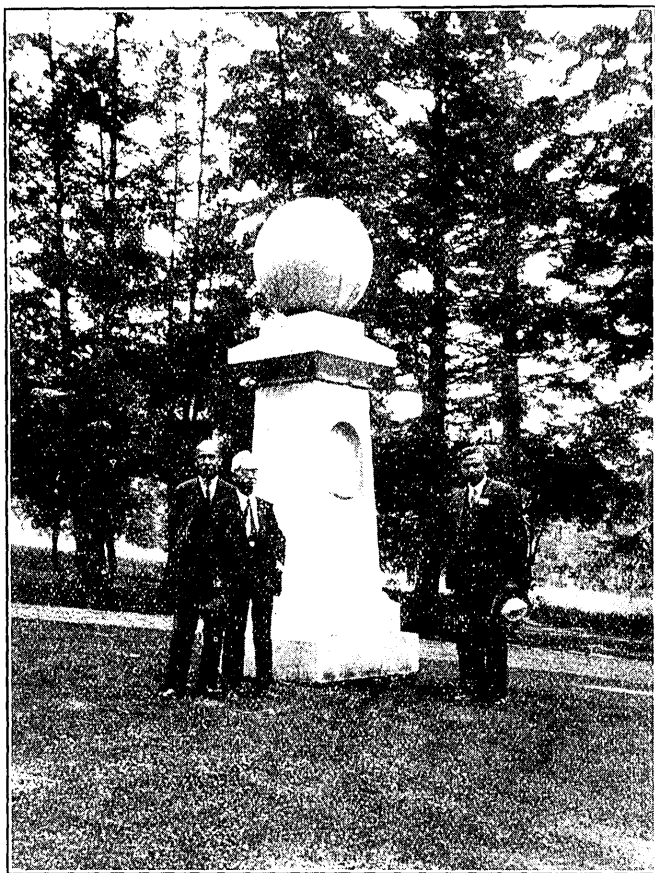
Monument commemorating the Haystack Prayer Meeting, on the campus of Williams College, Williams-town, Mass. On June 27, 1931, a group of Nationals, attending the Lakeville Conference, visited this spot when a short prayer service was held with Dr. James A. Kelso presiding.

The three Nationals in the picture from left to right are: Rai Bahadur N. K. Mukerji, of India; Dr. Kumetaro Sasao, of Japan; Rev. S. N. Talib-ud-Din, of India. The two from India represent one of the fields first occupied by the Western Foreign Missionary Society.

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PROGRAM

Centennial of the Missionary

THE 143D GENERAL ASSEMBLY, PRESBYTERIAN
PITTSBURGH, PA.,

9:15 A.M.—Report of Standing Committee
10:45 A.M.—Devotional Service led by
11:15 A.M.—One Hundredth Anniversary
Missionary Society

Rev. James Anderson
Theological Seminary, Pittsburgh

Unveiling of tablet presented by
Pittsburgh.

Rev. Thomas C. Pearson
First Presbyterian Church, Pittsburgh

Addresses by representatives of
missions of the Church

Rev. W. C. Johnston,

Rev. S. N. Talib-ud-din

Presentation of Miss Susan
vania, granddaughter of
C. W. Graves, of Indiana
of Rev. Elisha P. Smith

Address: "The Presbyterian
beginnings"

Rev. Clarence Edwards
First Presbyterian Church

Address: "The Founding of
Dr. Robert E. Speer,
Missions.

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REV. F. J. NEWTON

REV. H. E. WYLIE

MISS S. M. WHERRY,

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facsimile of the original Circular Letter
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PROGRAM

al of the Western Foreign Missionary Society

MBLY, PRESBYTERIAN CHURCH IN THE U.S.A.
BURGH, PA., JUNE 3, 1931

anding Committee on Foreign Missions.

ervice led by Rev. Alvin E. Magary, D.D.

lth Anniversary of The Western Foreign Mis-
Society

s Anderson Kelso, President Western The-
Seminary, presiding.

tablet presented by the Presbytery of Pitts-

as C. Pears, Jr., pastor of Waverly Presby-
church, Pittsburgh.

y representatives of the first two Foreign Mis-
the Church, Africa and India.

C. Johnston, D.D., Africa.

Talib-ud-din, India.

of Miss Sara Lowrie, of Tyrone, Pennsyl-
anddaughter of Hon. Walter Lowrie; and Mrs.
Graves, of Logansport, Indiana, granddaughter
Elisha P. Swift, D.D.

The Presbyterian Church and the Day of Be-

ence Edward Macartney, D.D., pastor of the
esbyterian Church, Pittsburgh, Pa.

The Founders and the Foundations"

E. Speer, Secretary of the Board of Foreign

NTATIVES OF THE PUNJAB MISSION

REV. ROSS L. WILSON

REV. E. D. LUCAS, D.D.

M. WHERRY, Honorably Retired

printed on the fourth page of the following
Circular Letter sent out by the Western Foreign
therefore the first printed appeal in behalf of
terprise of the Presbyterian Church.

THE REV.

DEAR BROTHER,

THE *Executive Committee* of the WESTERN FOREIGN MISSIONARY SOCIETY beg leave respectfully to address you in its behalf; and ask your indulgence, if, in taking the only practicable method of doing it, they subject you to the expense of this communication, and the trouble of a particular attention to those considerations which they wish to submit. As they present to your notice a *new institution*, located in a part of our country where inexperience, in the management of things of this kind, to say nothing of more serious objections, may seem to render the undertaking itself questionable in your view, they would, first of all, explain the views and motives in which the founding of this society originated. As the *American Board of Commissioners for Foreign Missions* has long stood to Presbyterians as well as Congregationalists, and some others, as the chief, and nearly the only channel of communicating the blessings of the gospel to the heathen; and as this society, however much humbler it may be in its prospects of extent and usefulness, may seem to aim at a division of labor and of patronage with that truly noble *Institution*, it is proper to say that its design did not originate in any feeling of jealousy, or disaffection with that *Board*,—in any desire to diminish its resources or impair that measure of public confidence which it certainly and justly enjoys. While we can say this with, we humbly hope, the same kind of candor, and affection, which we believe existed in the mind of that truly eminent and excellent man, who among the last acts of his useful life, dictated an *overture* to the General Assembly, urging upon that body the adoption of a plan, similar to that which is here contemplated, we may also add, that it is begun by us with the solemn and fixed determination of maintaining towards that society, the kindest feelings, and the most cordial and brotherly relations. It appears to us, however, that we can say every thing in commendation of that *Board*, which its most ardent friends can possibly ask for it, and yet, believe that its constitutional plan does not fit it to occupy the whole ground in this extensive republic, or to have the entire co-operation of the Presbyterian church; as fully and advantageously, to say the least, as a society whose ecclesiastical organization comported with the honest predilections of many of its churches. The *Board of Missions* of the *General Assembly*, being an organization under the direct control of the whole Presbyterian church, would not it is true, be liable to the objections just adverted to; and its plan we are told admits of the union of *Foreign* with *Domestic Missions*; but as the latter affords ample field for the use of all its resources, and the labors of its officers, and as there is much diversity and fluctuation of opinion in the General Assemblies of our church, as to the propriety of undertaking Foreign Missions at all, or in union with domestic, it is conceived that no existing Board does in fact, fill that place which is here proposed, and which seems requisite to a complete enlistment of the charities and prayers of the whole Presbyterian church in the great and glorious work of Missions to the heathen. The practice of designating those who are to watch over her interests, and dispense her charities, through her regularly constituted judicatories, has so long existed in the Presbyterian church, and is so interwoven with her form of government, that its absence from such stated plans of evangelical effort, as the Missionary cause presents, does very naturally produce dissatisfaction, and lukewarmness in some, and an almost entire neglect of the great object in others. Such, accordingly, has been the fact to a great extent in the Middle and Western States, and nothing but a plan which recognizes the church, in her very organization as a society for *Missions* to the *heathen*, and which presents such a kind of Presbyterial representation, and supervision, as gives an ecclesiastical responsibility to her agents, can it is believed ever fully bring up her Presbyteries and churches 'to the help of the Lord against the mighty.' The obvious want of such an arrangement, felt more deeply here than in some other parts of the Presbyterian church, led the Synod of Pittsburgh, at its late sessions to move in this business, *partly* from the belief that under existing circumstances, it would be better for some Synod which could be nearly or quite harmonious in its measures, to undertake the plan, than for the General Assembly to attempt it; and *partly* from the conviction that a central location would better suit distant parts of the country, and that this, near one of the Theolo-

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gical Seminaries of the church, and yet unembarked actively in any great public enterprise, would at least for a time answer a better purpose especially for Western Missions than any other. Aside from such a degree of Synodical supervision as seemed necessary to the very existence of such a society, you will see by examining the accompanying constitution, that it is strictly a Presbyterian arrangement, and gives the management of the whole concern to those from whom the resources are to be drawn. It aims at uniting those portions of the Presbyterian church, which prefer such a plan of operation, in a new, and earnest, and persevering endeavor, to fulfil the duty which we owe to the heathen of our own and foreign lands; and of imparting to our church judicatories as such, a due sense of responsibility, and such a Missionary impulse as these eventful times imperiously require. If the undertaking, owned and blessed of God, meets the friendly consideration of our churches and Presbyteries, it will be subject to their control, and can, if they wish it, be transferred as to the centre of its operations, to whatever part of the church they please. In the mean time, DEAR BROTHER, let us be *up and doing*. We are anxious to dispatch if possible this very year, a Mission to *Central Africa*, or some still more eligible unoccupied field on the Eastern continent, and we would be glad at the same time to institute a *Western Mission*, so soon as we may be able to make a judicious selection of the best opening for such an effort.

It comports also with our constitutional plan, to send the messengers of the cross to publish the great salvation in such anti-christian lands as may be accessible to us, and we entertain the animating hope that soon the *great Lord of the harvest*, may so open the way, as providentially to call upon us, as well as others of our fellow christians, to aid our depressed brethren in *France*, in sustaining the Protestant faith in that populous empire; and perhaps in sending laborers to some other parts of the civilized world. Indeed the *field* for Missionary enterprise is *immense*, and when we think of this, and of the growing exertions and eventful movements of future times, we cannot but be struck with the high responsibility of the church of God, (especially in our own country) at this time. We desire therefore, as a society to beg an *immediate* interest in the prayers of Zion; and in the free-will offerings of the children of God? We hope ere long to have agents employed to visit our churches and plead among them the cause of a perishing world; and at the earliest regular opportunity it is our purpose to ask the union of sister Synods and Presbyteries, with us in this solemn and glorious enterprise. But, *Dear Brother*, can no incipient steps be taken? can no feelings be enlisted? can no contributions be secured, till this is done? May not our brethren avail themselves of the *Monthly Concert* and other seasons of interest and devotion, to direct the desires of their people to this infant society, and secure to it immediately these lesser streams of pious liberality? When a way is opened which obviates the honest difficulties and objections which many Presbyterians have felt before, shall it longer be said that their backwardness in the cause of Foreign Missions springs from an indifference to the spiritual condition of dying men, and not from the want of such a direct and responsible method of Missionary operation as most of the evangelical denominations of our country have provided? Is it not certain, that if the judicatories of the church refrain from a specific recognition, in some form of their duty as *courts of Christ's house*, to obey his last command, and display his banner in the earth, that *much, very much* that could have been done for the heathen, will remain unattempted? Is there not something connected with a stated ecclesiastical attention to this *blessed work*—this *heavenly cause*; a soul-awakening and a life-giving influence, which all our judicatories need to impart a deeper tone of piety to all the details of ministerial and ecclesiastical duty?

Such, dear brother, are our views of this matter, and if they accord with your own, we hope to find in you a decided and active friend of our undertaking? Whatever you can do in the way of soliciting aid; taking up collections, imparting information, or calling the attention of the people to this subject, we hope you will allow us to anticipate from you. Without the inconvenience of delaying till a Presbyterian arrangement has been actually entered into with our society, it might be useful to form such congregations as intend to co-operate with us, into Auxiliary Societies; and it may be sta-

ted that *life-memberships and life-directorships*, are contemplated by us, on the same principles as exist in similar cases; \$30, being the sum requisite for the former, and \$150, for the latter. Auxiliary societies may be formed on the plan of the American Board, of simply appointing a Treasurer and Collectors, annually: or, on the plan of the Assembly's Board of constituting church-sessions the officers and guardians of the Society; or by adopting of the form herewith presented, as may be found most convenient, and agreeable to each congregation. Contributions may be forwarded to the Rev. *Elisha Macurdy*, the Treasurer, who resides near this city; to *Samuel Thompson, Esq.* No.110 Market street, *Pittsburgh*, who is the Assistant Treasurer; to *Robert Ralston*, or *Solomon Allen, Esqrs. Philadelphia*, or to any of the honorary *Vice Presidents and Directors* of the Board. And now, dear sir, we submit this matter to your serious consideration, and if after duly reflecting upon our communications and our plan, you can aid us, or if any useful suggestions occur to you, we should be happy to enjoy the expression of your sentiments.

We are, respectfully and affectionately, yours,
By order of the Ex. Committee.

FRANCIS HERRON, *Chairman.*
ELISHA P. SWIFT, *Corres. Secretary.*

PLAN OF AN AUXILIARY SOCIETY.

1. This Society shall be called the ——— Society, auxiliary to the Western Foreign Missionary Society.
2. Any person subscribing ——— annually, shall be a member of said Society.
3. The business of the Society shall be conducted by a President, Vice President, Secretary, and ——— Managers, of whom ——— shall constitute a quorum to transact business.
4. The Board of Managers shall meet ——— or oftener, if necessary, as they themselves may deem expedient.
5. The Board shall appoint Agents, to solicit subscriptions and donations to the funds of the Society.
6. The Treasurer shall take charge of all moneys belonging to the Society, and transmit them, semi-annually, to the Treasurer of the Western Foreign Missionary Society, in Pittsburgh.
7. The Secretary shall record the proceedings of the Board of Managers of the Society at their annual meetings.
8. There shall be a meeting of the Society once a year, on the ——— day of ———, when the officers shall be chosen, and the other business of the Society transacted.

CONSTITUTION.

Article 1. This Society shall be composed of the Ministers, Sessions and Churches of the Synod of Pittsburgh, together with those of any other Synod or Synods, Presbytery or Presbyteries, that may hereafter formally unite with them, and shall be known by the name of the Western Foreign Missionary Society of the United States.

2. The objects of the society shall be to aid in fulfilling the last great command of the glorified Redeemer, by conveying the gospel to whatever parts of the Heathen, and antichristian world the providence of God may enable this Society to extend its evangelical exertions.

3. The centre of its operations shall be the city of Pittsburgh, at least until such times as the Board of Directors shall judge that the interests of the cause require a change of location, which however shall never be effected without the consent of the Synod of Pittsburgh: and in the event of such a change, then the special provisions of a Synodical supervision and representation mentioned in this constitution, shall be transferred to the General Assembly, or to that particular Synod within whose bounds the operations of the Society shall be concentrated.

4. The general superintendence of the interests of this Society shall be confided to a Board of Directors, to be appointed in the following manner, to wit. The Synod shall elect, at the present time, of persons residing in Pittsburgh and its vicinity, six Ministers and six Ruling Elders, whose terms of service shall be so arranged that those of two Ministers and two Ruling Elders, shall expire at the end of one year, and two of each at the end of two years, and the remaining two at the end of three years, and the Synod shall ever after elect annually one-third of this number, or two Ministers and two Ruling Elders; and in the event of a renewal of the charter of the Western Missionary Society, so amended as to meet the present objects of this Society, then the said twelve persons herein mentioned shall constitute, for the time being, the trustees and legal representatives of the Synod; to fulfil the duties of such trust in the manner which may be specified in the

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said charter. 2. The Synod shall also elect one Minister and one Ruling Elder, from each of the Presbyteries now composing this body, the one half, or four Ministers and four Elders, to be chosen for two years, and the remaining four for one year, but after the expiration of the term of service for which they shall be severally chosen, this election shall devolve upon the Presbyteries respectively; and the same right shall be extended to any Presbytery or Presbyteries, which may hereafter be formed within its bounds. 3. And whenever any Presbytery or Presbyteries belonging to other Synod or Synods, shall become regularly united with this Society by vote and actual contribution to its funds, every such Presbytery shall be entitled in like manner to the right of appointing one Minister and one Ruling Elder, to serve for the term of two years, leaving it to the Board of Directors so to fix the two classes as that the change for each and every year shall be as nearly as possible equal to the others; and these persons so appointed shall constitute a Board, to be styled the Board of Directors of the Western Foreign Missionary Society, and the said Board shall meet annually in the city of Pittsburgh, on the Tuesday preceding the second Thursday in May, at 3 o'clock P. M. and oftener on the call of the President at the request of the Executive Committee, or on that of any three other members of the Board. The election of the Board of Directors shall be made by ballot, and in reference to those to be chosen by the Synod, the rule shall be after the first election, to make a nomination at least one day previous to that on which the choice is to be made.

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5. The Board of Directors shall annually choose out of their own members, a President, Vice President, a Corresponding and a Recording Secretary, and Treasurer, and an Executive Committee. It shall also have power to elect whatever number of honorary Vice Presidents, and honorary Directors it may think proper, provided that the said honorary members may sit and deliberate, but not vote in any of the proceedings of the Board. To the Board of Directors it shall also belong, to review and decide upon all the doings of the Executive Committee, receive and dispose of its annual reports, give to it such directions and instructions in reference to future operations as they may judge useful and necessary. It shall also be their duty to lay before Synod, and cause to be presented to each and every Presbytery connected with this Society, an annual report of their proceedings, to propose to each, such plans of operation, and such changes in this constitution as to them may appear expedient, and to exercise all such powers and duties pertaining to the well-being of the Society, as are not herein otherwise provided for. At every stated meeting of the Board a discourse shall be delivered in their presence on some subject appropriate to the great object in view, and whenever a special meeting of the Board is called, the notice of such meeting shall be issued from the President, at least twenty days before the said meeting is to occur,

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6. The business of the Society shall be immediately conducted by an Executive Committee, consisting of five ministers and four Ruling Elders, besides the Corresponding Secretary and the Treasurer of the Society, who shall be members ex officio; to be chosen annually by the Board from among its own members; and to them shall belong the duty of appointing all missionaries and missionary agents;—of assigning their fields of labor;—of receiving the reports of the Corresponding Secretary, and giving him needful directions in reference to all matters of business and correspondence entrusted to him;—of inspecting the accounts of the Treasurer, and authorizing all expenditures and appropriations of money;—and in general, of taking the supervision of all the concerns of the Society and directing all its measures, subject to the revision of the Board of Directors. The Executive Committee shall meet at least once in every quarter, and oftener on their own adjournments, or on the call of their Chairman, and Corresponding Secretary of the Society, who shall be ex officio, the clerk of the Committee. Five members shall constitute a quorum. Whenever vacancies occur in the Committee, during the recess of the Board, the Committee shall be empowered to fill such vacancies, all such appointments being limited to the close of the regular session of the Board, which shall next follow such appointment. As the direct management of the concerns of the Society is entrusted to the Executive Committee, it shall be their duty earnestly and perseveringly to prosecute the great objects of this Institution, to exercise great care in the selection and designation of missionaries, and in the choice of fields of labor, and to secure as far as may be compatible with the provisions of this Society, the co-operation of the Presbyteries and other judicatories of the Presbyterian church.

7. It shall be proper for the Synod, or any of the Presbyteries connected with this Institution, to recommend such plans and measures to the Board of Directors, or the Executive Committee, as to them shall appear expedient: and Synod may, with the concurrence of a majority of the Presbyteries concerned, give positive instructions to either, in cases where it may seem necessary to exercise a direct interference in its operations.

8. This Constitution may be altered and amended by a vote of

Synod, with the concurrence of a majority of the Presbyteries concerned, exclusive of those of which the Synod is composed; but not otherwise: and such alterations shall not be made at the same meeting at which they were proposed, except by a vote of two-thirds of the members present in Synod.

DIRECTORS ELECTED.

The committee appointed to count the votes of the Directors of the Western Foreign Missionary Society, in the United States, reported, and their report was adopted. The Directors elected are as follows:

For Pittsburgh and the vicinity,

Rev. E. P. Swift,	}	for 3 years.
" A. D. Campbell,		
Mr. Harmar Denny,		
" Samuel Thompson.		
Rev. Francis Herron, D. D.	}	for 2 years.
" Luther Halsey,		
Mr. John Hannen,		
" James Wilson,		
Rev. Robert Patterson,	}	for 1 year.
" Thomas D. Baird,		
Mr. Benjamin Williams,		
" Francis G. Bailey,		

For Presbyteries.

Rev. A. O. Patterson,	}	Redstone.	}	for 2 years.	Rev
Mr. A. Johnston,		Ohio.			
Rev. Matthew Brown, D. D					
Mr. J. Herriot,		Erie.			
Rev. Samuel Tait,		Washing-			
Mr. J. Reynolds,		ton.			
Rev. D. Elliott,	}		}	for 1 year.	"
Mr. J. M'Ferren,		Hartford.			
Rev. Wm. M'Lean,		Steuben-			
Mr. J. Clark,		ville			
Rev. C. C. Beatty,		Allegh-			
Mr. D. Hoge,		ny.			
Rev. J. Coulter,		Blairs-			
Mr. B. Gardner,		ville.			
Rev. S. M'Ferron,					
Mr. T. Pollock,					

N. B. All communications in relation the affairs of be forwarded to Mr. Thompson,) should be directed to th

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OFFICERS OF THE BOARD.

Hon. HARMAR DENNY, *President.*

HONORARY VICE-PRESIDENTS.

Hon. Walter Lowrie, Washinton City.
 Hon. John Kennedy, Carlisle, Pa.
 Hon. Charles Ewing, Trenton, N. J.
 Rev. Archibald Alexander, D. D. do.
 Hon. Charles Huston, Bellefonte, Pa.
 Rev. Ashbel Green, D. D. Philadelphia.
 Joseph Nourse, Esq. Washington City.
 Rev. George A. Baxter, D. D. Lexington, Va.
 Rev. Samuel Miller, D. D. Princeton, N. J.
 Samuel Boyd, Esq. New-York.
 Rev. James Blythe, D. D. Lexington, Ky.
 Robert Ralston, Esq. Philadelphia.
 John Kennedy, Esq. Hagerstown, Md.
 Rev. Robert G. Wilson, D. D. Athens, Ohio.
 Edward Ward, Esq. Florence, Alabama.

Rev. THOMAS D. BAIRD, *Vice-President.*

HONORARY DIRECTORS.

Rev. Samuel Martin, D. D. Chanceford, Pa.
 Rev. Moses Waddell, D. D. Willington, S. C.
 Solomon Allen, Esq. Philadelphia.
 Rev. Joshua L. Wilson, D. D. Cincinnati, Ohio.
 Rev. William W. Phillips, D. D. New-York.
 Hon. John Thompson, New-Litton, Ohio.
 Rev. Obadiah Jennings, D. D. Nashville, Tenn.
 Rev. William A. M'Dowell, D. D. Charleston, S. C.
 Judah Colt, Esq. Erie, Pa.
 Hon. George Plummer, Sewickly, Pa.
 Rev. James Hoge, D. D. Columbus, Ohio.
 Rev. John Witherspoon, Hillsboro', North-Carolina.
 Robert Elliot, Esq. Perry county, Pa.

EXECUTIVE COMMITTEE.

Rev. Dr. Herron,	Messrs. Samuel Thombs
" Luther Halsey,	John Han
" Robert Patterson,	James Wilson
" A. D. Campbell,	F. G. Bailey
" Thomas D. Baird.	

Rev. E. P. SWIFT, *Corresponding Secretary.*
 Rev. ELISHA M'CURDY, *Treasurer.*

the affairs of this Society, beside remittances, &c. (which should
 directed to the Corresponding Secretary, Pittsburgh.

THE PURPOSE AND PROGRAM OF THE CENTENNIAL

REV. JAMES A. KELLOGG

Chairman of Centennial Committee

Mr. Moderator, Fathers and Brethren:

This centennial celebration owes its origin to the address of Dr. Robert E. Speer at the Western Theological Seminary November 1900. The subject of his address was "The Western Field." In it he brought out the history of the Elisha P. Swift was not only the founder of the Seminary, but also of the Western Foreign Missionary Society. In the fervor of Dr. Speer's address, the Seminary appointed a committee to prepare an appropriate program for the centennial of the organization of the Western Foreign Missionary Society. Later on, in response to a request from the alumni, the Presbytery of Pittsburgh appointed a committee of five to coöperate in the preparation of the joint meeting of these two committees. C. Pears, Jr., was elected secretary, and J. H. Pears, Jr., officer, chairman. Subsequently, on the recommendation of the joint committee, seven women were appointed by the Presbytery of Pittsburgh as representatives of the Women's Missionary Societies. On the recommendation of the Presbytery of Pittsburgh the Synod of the United States appointed a committee of five to coöperate in the preparation of the centennial. To make the organization complete, the presbyteries which constituted the Synod in 1831 became a part of the movement and appointed their own committees. Last summer the General Assembly of Foreign Missions extended the furlough of Dr. Johnston, D.D., of the West Africa Mission, and he might serve as Executive Secretary.

PROGRAM OF THE CENTENNIAL

W. A. KELSO

Centennial Committee

Brethren:

Our Union owes its inception to the
meeting at the Centennial of the
year November 15, 1927. The
The Western on the Mission
but the historic fact that Dr.
only the leading spirit in the
but also in the establishment
Missionary Society. Moved by
address, the alumni of the Sem-
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in response to an invitation
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to take part in the celebration. At a
committees, the Rev. Thomas
secretary, and your presiding
presently, on the nomination of
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representatives of the Wo-
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ed the Synod of Pittsburgh
the movement by appointing
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furlough of the Rev. W. C.
Africa Mission, in order that
Secretary of the Centennial

Centennial—Western Foreign Missionary Society

Committee. In this connection I wish to thank the Board of Foreign Missions and the Committee on Foreign Missions of the Presbytery of Pittsburgh for their aid and hearty coöperation.

Recognizing that there is a danger in anniversaries degenerating into an occasion of pride and boastfulness, our Committee set up three aims: (1) To use the Centennial as an opportunity for a spiritual, evangelistic, and missionary awakening throughout the bounds of the old Synod of Pittsburgh; (2) To make it an occasion for issuing an appeal to young men and women to dedicate their lives to the Christian ministry and Christian Missions; (3) To raise a memorial thankoffering of \$150,000, one-half for the erection of missionary apartments at the Western Theological Seminary, and the other half to be used for setting up appropriate memorials on the two fields of West Africa and Northern India where the Western Foreign Missionary Society established its first Missions.

Mr. Moderator, I wish to emphasize the fact that the work of the Committee and its executive secretaries has been a labor of love, and I also wish to acknowledge before the General Assembly the assistance which we have received in the way of counsel and coöperation from the Department of Building Fund Campaigns of the Board of National Missions through their representatives, Dr. A. F. McGarrah and Dr. P. T. Amstutz. On two different occasions Dr. McGarrah spent a day with the Committee in Pittsburgh without honorarium, and Dr. Amstutz ably assisted in the organization of the Thank Offering, an opportunity for which was given in the churches either on May 17th or May 24th.

The Souvenir Program which is in your hands is a facsimile reproduction of the first circular letter sent out by the Western Foreign Missionary Society. There is clipped to it a subscription card for a memorial volume which is to contain all the speeches and all the historical

Purpose and Program of Centennial

material which has been gathered, about two hundred pages in all. Any commissioner who wishes to subscribe for this volume can do so by leaving his card and subscription at the desk in the reception room in the rear. If not convenient to subscribe this morning, the subscription card can be sent to the Western Theological Seminary.

Mr. Moderator, in the preparation for this Centennial the Church owes a deep debt to the Rev. Thomas C. Pears, Jr., the pastor of the Waverly Presbyterian Church. He threw himself into the movement with great enthusiasm, and from him we have the valuable historical booklet containing a brief sketch of the Western Foreign Missionary Society. With zeal and with patience he has devoted himself to the promotion of the aims of the Committee. I now introduce him to the General Assembly to unveil a commemorative tablet which is presented by the Presbytery of Pittsburgh.

UNVEILING OF THE MEMORIAL TABLET

REV. THOS C. PEARS, JR.

Mr. Moderator, Fathers and Brethren,

What was it that our fathers accomplished, when they organized the Western Foreign Missionary Society here in Pittsburgh a century ago? Let me put it in two words:—First, they wrote a new chapter into that historic document, the Westminster Confession of Faith,—no mean achievement, brethren,—and the name of that chapter was, “Of the Love of God and Missions”. And second, not content with establishing the principle, hotly debated until then, that the Church *in its distinctive character as a Church*, is a Missionary Society, they turned over to the newly erected Board of the Church the work of Foreign Missions, *a going concern*. In a word, they founded the Foreign Missionary enterprise of the Presbyterian Church.

But how did it happen that the great work of Foreign Missions of the Presbyterian Church was begun in the little inland town of Pittsburgh? It was not an isolated or unrelated achievement. There was here a soil prepared. The missionary spirit seems to have been indigenous to these western regions. In 1802, the Synod of Pittsburgh had no sooner effected their organization, than they resolved themselves into the Western Missionary Society, the object of which was,—“to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and if need be, among the interior inhabitants where they could not support the Gospel.” Again in 1827, looking west to the great valley of the Mississippi, with its widely scattered but rapidly increasing population, they founded the Western Theological Seminary,—“for the education of pious young men, on such a plan and to such an extent, that a competent supply of well educated ministers might be

Unveiling of the Memorial Tablet

prepared to go forth and labor in that great, but, as yet, little cultivated vineyard of the Lord." What wonder, then, that four years later, 1831, they should come to think that it was "too light a thing to raise up the tribes of Jacob, and to restore the preserved of Israel;" and become convinced that God had spoken His word to them:—"I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." So it was that they "resolved that it was expedient forthwith to establish a Society or Board for Foreign Missions."

All of this has been summed up by Dr. David Elliott in his Life of Elisha Macurdy, in words which the Presbytery of Pittsburgh has caused to be inscribed upon a bronze tablet to be erected in the Western Theological Seminary, and which it is my privilege to unveil before this august body this morning:—

"Always the most forward and most active of the Synods of the Presbyterian Church in missionary enterprise and effort, the Synod of Pittsburgh kept alive and cherished the missionary spirit until it had diffused its power into an organization embracing the whole Presbyterian Church and having for its object the conversion of the world. And under this new form of organization, which had its commencement in the Synod of Pittsburgh in 1831, when the Western Foreign Missionary Society was constituted, in the persons of her heroic sons, educated within the walls of her own institutions, she promptly led the way in preaching the Gospel to the crowded millions of Northern India, Western Africa, China, and the scattered tribes of the aboriginal inhabitants of our own continent. Nor has she been lacking since in furnishing her proportion of missionary laborers."

But if the missionary spirit seems to have been indigenous to Western Pennsylvania, there was something further required. For until a spirit becomes incarnate,

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it is of little practical value. Victor Hugo said,—“*Les idées sont devenues hommes*,”—Ideas became men. I am thinking to-day of two men, the one a minister, the other a layman. Of the one it was said,—“He was one of the humblest and most self-forgetful of men. . . . It was said of him that he was unsurpassed as an advocate of every good cause, but that at the very mention of foreign missions he was as a war horse catching the sound of battle.” While of the other,—“He was a man of missionary heart. . . . He was as simple as he was great, loving Christ as a little child, and pleading everywhere and always, often with tears, for the work to which he had given up everything himself, and for which his Master had given up all before him.” The first was Elisha P. Swift, the real founder of the Foreign Missionary enterprise of the Presbyterian Church; the man who “conceived the idea of the new society, secured its adoption by the Synod, wrote its preamble, and became its flaming prophet among the churches.” The other was the Hon. Walter Lowrie, Secretary of the United States Senate, “who gave up that high office that he might take the higher one of Secretary of the Western Foreign Missionary Society,”—and who gave all that he had to the cause, including his three sons, one to India, and two to China, one of them to a martyr’s death.

It might be well for us to pause for a moment at this point and ask,—What secret of theirs must we rediscover, if we are to follow in their steps? What is “a missionary heart?” Let me confine myself without comment to certain generalizations, based upon a study of the lives, labors, and correspondence, not of these two men only, but of others associated with them, and of the missionaries of this period. (1) They were men for whom the Great Commission had all the force of a command. They *took orders* from Jesus, whom they called somewhat quaintly, “the great Head of the Church.” (2) They were tremendously in earnest. To them the

Unveiling of the Memorial Tablet

Gospel mattered supremely. (3) They felt an overwhelming concern for the spiritual welfare of their fellow men, both at home and abroad. (4) They had experienced the power of the Gospel in their own lives,—and were, without exception, men mighty in prayer. (5) They were men who never admitted defeat even under the most trying circumstances,—and combined with the deepest personal humility, the most sublime confidence in Christ. In a word, they were *real* Christians, and wherever you find a real Christian, you have found a man or a woman with a *missionary heart*.

And now, finally, a word as to the goal beyond the centennial. If this celebration were to exhaust itself in mere memorial, it would not be worth our while. Let us continually pray to God that He will be pleased to make it the occasion for a mighty spiritual, evangelistic and missionary awakening among all the Presbyteries and among all the Churches within the bounds of the Old Synod. And let us recall the prayer contained in the resolution adopted by the Presbytery of Pittsburgh, that —“from this Assembly may go forth rivers of living water bringing refreshing and renewed power to our Church and to the Church at large.”

This means that we must again face the whole foreign missionary problem of the Presbyterian Church. When we do this, we find that there are only three alternatives before us:—retrenchment, holding our own, or going forward all along the line. Of retrenchment I shall have nothing to say. I cannot conceive of our Church as admitting defeat. As to holding our own,—I know that it is cogently argued. But let us be sure to remember, when we speak of “holding our own,” that we are holding Christ’s own as well. Surely it is fortunate for us that our fathers were not content merely to hold their own a century ago. Doubtless there are some of you who will recall how Dr. Riddle used to tell us that “if the American Revisers of the New Testament

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had accepted one cent of remuneration for their services, they would be ashamed to meet President Woolsey in heaven." So I say, that if the Presbyterian Church to-day, with all its resources, should be content merely to hold its own, I for one, would be ashamed to meet Dr. Swift in heaven!

Fathers and Brethren, there is only one thing that we can do as a result of this Centennial, and that is to plan a great forward movement all along the line. Let us get once for all out of our heads and hearts, the idea of limiting the objectives of the Kingdom of God for our generation, by our own unaided resources, no matter how great or how small. Let us rather recall what John C. Lowrie said in a moment of the deepest discouragement,—"*It is Christ's work—let Him take care of it.*"

Presentation of Representatives

PRESENTATION OF REPRESENTATIVES OF THE FIRST TWO FOREIGN MISSION FIELDS OF THE PRESBYTERIAN CHURCH, WEST AFRICA AND INDIA

Mr. Moderator, The Assembly has the honor and the privilege of having present on the platform representatives of the two original mission fields to which the Western Foreign Missionary Society commissioned its first representatives. From the West African field we have the veteran missionary, Rev. W. C. Johnston, D.D. It is singularly appropriate that he should represent his field at this meeting of the Assembly sitting in Pittsburgh. It was in 1895 that the Assembly last met in this city. Dr. Johnston had just graduated from the Western Theological Seminary. He was a disappointed man because his application had been declined by the Board of Foreign Missions on account of a lack of funds. Some commissioner brought this to the attention of the Assembly and his salary was promptly subscribed. The hand of Providence can be distinctly seen in this, for he has been signally blessed in his work. Stationed at Efulen, then an outpost, among the Bulu tribe, he had five converts after five years of hard work. Now there are 32,977 members and 53,000 catechumens in the West Africa Mission. During the past year he has served as Executive Secretary of our committee, visiting the Churches and addressing Presbyteries for the purpose of arousing their interest in foreign missions. It is my privilege, Mr. Moderator, to present Dr. Johnston.

RESPONSE BY REV. WILLIAM C. JOHNSTON, D.D.

The history of mission work in Africa is a record of faith, courage, and heroic sacrifice.

Rev. John B. Pinney landed in Africa February 12, 1833, less than a year and a half after the Western Foreign Missionary Society was organized. Rev. Joseph

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W. Barr, who was to have accompanied him, was buried at Richmond, Va., a few days before they were to have sailed for Africa.

Pinney spent only a few months in Africa and returned to America for help. Accompanied by Rev. and Mrs. Laird and Rev. Cloud he again landed in Africa on December 31st of the same year. Four months later Rev. and Mrs. Laird and Rev. Cloud were laid to rest in African graves and Pinney was again left alone.

Colored missionaries were sent out with the hope that they might better stand the African climate. This hope was not realized and twenty of the fifty-two colored missionaries sent to the coast of Africa by the Presbyterian Church laid down their lives for their people.

The effort to find a better climate on Corisco Island, lying just north of the equator, and in the Ogowe, south of the equator, was also unsuccessful. In 1889 a station was established at Batanga on the Cameroun coast, where Rev. B. B. Brier was buried eleven months after he and his young wife began the work.

In 1892 Dr. A. C. Good, who had spent ten years in the Ogowe, explored the interior of the Cameroun and opened a station at Efulen, sixty miles inland from the coast. Two years later God called him from his work on earth. The following year we were sent to Efulen to continue the work. Five years later it was my privilege to baptize five Christians and organize the first church in the interior.

The work moved slowly for the next five years and the Board would gladly have withdrawn from the field could they have found a society willing to care for the work. Then there came an awakening which, we believe, can be traced to definite intercessory prayer here at home, when people began coming to Christ first by tens, then by hundreds and later actually by the thousand.

Five years ago, at the 25th anniversary of the or-

Dr. Johnston's Address

ganization of the church at Efulen, 7,000 people gathered for the morning service. The communion service in the afternoon was an impressive sight when three native ministers administered the communion and twenty-four native elders served the elements.

In 1916 the late Rev. W. M. Dager, just before leaving for his furlough where God called him as he was on the eve of returning to Africa, baptized at Elat one Sunday morning 503 persons. In order to expedite the baptisms Mr. Dager laid his hands on the heads of two persons repeating the formula but once for two baptisms. I mentioned this one morning on my return from Africa and a lady told me after the service that her little girl whispered to her that Mr. Johnston ought to have a hose to baptize his people out in Africa.

But people are not taken into the church in what seems like a wholesale manner. The confessor is required to straighten up his past, making amends to those whom he has wronged, before he is placed on the roll as a catechumen. After a year, under instruction, he is examined by the session for advancement into a second catechumen class where he remains for another year under instruction before he comes before session to be examined for baptism and church membership. If while in either catechumen class he makes a misstep he is put out of the class and starts over again.

While eight churches have been organized out of Elat church and little chapels built every three or four miles around Elat where Sunday services are held, yet the average attendance at the Elat Sunday morning service is still about 2200.

We report to this General Assembly 32,977 Church members, 53,000 catechumens under instruction for baptism and an average Sunday School attendance of 112,000. Ninety-eight years after the Western Foreign Missionary Society sent the first missionary to Africa we bring you greetings in behalf of 85,000 African Chris-

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tians, Church members, and catechumens. These African Christians are not parasites living upon your benevolence. They gave last year \$29,000 toward their own support and to evangelize those beyond who have not yet heard the Good News. And the African laborer works for from one to two francs (four to eight cents) a day.

But let us not forget that for seventy years consecrated men and women put their lives into the foundation of this work, seeing nothing of the superstructure. I went out to Africa to take up the work laid down by Dr. Good. The same year Mrs. Laffin was buried at Batanga. The year we reached the field Rev. Marling was laid to rest at Angom and Dr. Roberts at Batanga. Three years later we buried Rev. W. C. Gault at Batanga and the same year Mrs. Bopell, after only a few months' labor, was laid away at Baraka. Then it was Miss Christensen and Rev. Devor and Rev. McCleary who went out with us in 1895. In eight years nine missionaries laid down their lives for Africa.

These, with the scores of earlier years, all died in faith, seeing nothing of the thousands that today are coming to Christ. They willingly put their lives into the foundation of this building of the kingdom of God in Africa. It is our part to build upon this splendid foundation into which Christ himself placed his life as the chief corner stone.

PRESENTATION OF REV. TALIB-UD-DIN AND HIS RESPONSE

Mr. Moderator, The North India Mission is represented by six official delegates, two of whom are National members of the Church of North India. One of these, the Rev. Talib-ud-Din, Professor of Practical Theology in the Theological Seminary at Saharanpur, is to bring us greetings. There is a tender personal sentiment in my presenting him, as Mr. Talib-ud-Din informs me that his father was a pupil of my father years ago in North India. Mr. Moderator, it is my privilege to present Mr. Talib-ud-Din.

Rev. Talib-ud-Din's Address

Mr. Moderator, Fathers and Brethren,

I can hardly find words to express my gratitude and sense of privilege and pleasure to be able to be present at this most auspicious occasion, the celebration of the Centennial of the Western Foreign Missionary Society.

Today I bring to you the grateful greetings of the Church in the Punjab. Today when you rejoice over the one hundredth anniversary of the establishment of the Foreign Mission work of the Presbyterian Church in the United States of America, the Church in the Punjab, nay, the Church in the whole of Northwestern India unites with you in rejoicing and thanking the Lord for all His benefits.

I can hear hundreds of juvenile voices in the villages of the Punjab raised in a chorus of thanksgiving to God who has lifted them up from the dunghills of dirt and degradation and has seated them in the heavenly places. I can hear hundreds of those who have had the privilege of being trained in the Ewing Christian High School at Ludhiana, the first mission station, and named after one of India's greatest educators, Sir James C. R. Ewing, praising the Lord who has called them to be leaders of the Church. Nay, I can hear the whole assembly of believers in North India returning thanks to Him who through these last hundred years has called them to be partakers of the unsearchable riches of Christ and to be witnesses to His saving power in a land unaware of the supreme love of God.

We feel to-day in a most real and vital manner that we have a right to join with you in commemorating the great day when the foundations of the Foreign Missionary Enterprise were laid. For the inception of the Foreign Missionary Society means the inauguration of Christianity in the Punjab. The resolution* of the Synod of Pittsburgh caused a revolution in our lives. Haven't I read that

*Resolution in the minutes of the Synod of Pittsburgh regarding the starting of Foreign Missionary work.

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resolution over and over again, for each word of it has a sweet sound, each syllable is full of celestial music, for it contains the message of salvation which we had sought and longed for through the ages. Do we not cherish the memory of John C. Lowrie, a man of gigantic faith, who dared to go alone into the Punjab—the land of the Sikhs, one of the most ferocious and warlike people of the world—and in the midst of conditions most unfavorable and full of personal peril, started a work which now has assumed colossal dimensions? Do we not have the grave of Mrs. Lowrie in India, a monument to her great love for the people of India? “She proclaims,” says the report of the Western Foreign Missionary Society, “the compassion of the Christians of America for the millions of non-Christians in India, and invites others from her native land to come and prosecute the noble undertaking in which she fell.”

Yes, we rejoice whole-heartedly with you to-day and congratulate you on the completion of one hundred years of witness-bearing. Let the memories of the past drive you on to greater efforts; let the last century be the forerunner of another century of still greater work and achievement.

For the Church in India this day is a day of introspection; to-day we pause to consider how far we have ourselves progressed along the road towards becoming a missionary Church. And this introspection is leading to a new consecration to the service of Him who died for us and saved us and has called us to save others.

PRESENTATION OF MISS SARA LOWRIE, MRS. CHARLES W. GRAVES, AND MISS HENRIETTA D. WRIGHT

Mr. Moderator, I have already referred to Dr. Elisha P. Swift, the father and founder of Presbyterian Foreign Missions. Two of his granddaughters are on the platform this morning; to one of these ladies, Mrs. Charles W. Graves, of Logansport, Indiana, we owe the original

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of a letter of Dr. Swift in which he offered himself to the American Board of Commissioners for Foreign Missions. I esteem it a privilege, Mr. Moderator, to present Mrs. Charles W. Graves and Miss Henrietta D. Wright, granddaughters of Dr. Elisha P. Swift.

Mr. Moderator, One of the most distinguished laymen who took part in the founding of the Society was the Hon. Walter Lowrie, of Butler, Pa., who represented the State of Pennsylvania in the United States Senate 1818-24, then became Secretary of the Senate, resigning that distinguished post to become the Secretary of the Western Foreign Missionary Society in 1836, and continuing as the Secretary of the Board of Foreign Missions until he laid it down in 1868, disabled by the infirmities of age. He gave three sons to Missions—one to India and two to China—one of them to a martyr's death. I have the honor to present to the General Assembly the granddaughter of this devoted servant of the Church, Miss Sara Lowrie, of Tyrone, Pa.

RESPONSE BY MISS LOWRIE

The invitation to represent my grandfather at this centennial celebration sent me to his letters and journals for a message from him. There was revealed a wealth of consecration, devotion, and loyalty. Loyalty to the new Western Foreign Missionary Society, before his official connection with it, was shown in a letter to his son, John C. Lowrie, who was facing the problem of offering himself to some Board, as a missionary. "If I were a candidate I would offer myself to the Western Foreign Missionary Society, and leave everything in the future to the Great Head of the Church."

Perhaps some of you have wondered, as I often have—just why a busy member of the United States Senate was willing to rise two hours earlier every morning that he might have three hours to study the Chinese language. Only last week was that question answered for me, as I

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read in his journal: "My very heart and soul are pained to think of such immense multitudes in China, ignorant of the Way of Life, without God, without the Word of God. Have concluded to make a trial without assistance except from books to learn this difficult language. Should the way open for my going to them with the words of Life, I feel I could leave all for that purpose."

But what was his object, I wonder, in having his little boy, my father, learn a new Chinese character every morning and bring it to the breakfast-table written on his fingernail. My father did not go to the foreign field, but his devotion to the cause was none the less real.

When the call came to my grandfather to give up his political life, his home in Washington, and at financial sacrifice accept the secretaryship of the Assembly's Board of Foreign Missions, he writes: "My course, then, is to continue in this work, and to do so I must have more grace, more love to God, more faith, more zeal in His service, more deadness to the world, more singleness of heart, more entire devotion to live for this one object. All these I must have, I cannot do without them; and I humbly hope I know where all these can be found."

Surely it is because of such devotion as this in those at the home-base and on the field during all these hundred years that has made possible the achievement we celebrate to-day.

The Day of Beginnings

Mr. Moderator, Closely associated with Dr. Swift, and upholding his hands, was the Rev. Francis Herron, D.D., pastor of the First Presbyterian Church, and his elder, the Hon. Harmar Denny, and so it is most appropriate that on this historic occasion we should have an address from the successor of Dr. Herron in the pulpit of the First Presbyterian Church, the Rev. Clarence E. Macartney, D.D., Ex-Moderator of the General Assembly.

THE PRESBYTERIAN CHURCH AND THE DAY OF BEGINNINGS

REV. CLARENCE EDWARD MACARTNEY, D.D.

In the providence of God, Pittsburgh has been a place of great beginnings. It is a place of physical beginnings, for here the mountains come to an end, the hills sink, and we stand upon the shore of that vast ocean of plain and prairie which does not cease to roll until the Rocky Mountains say, "Thus far shalt thou go, but no farther." Pittsburgh is a place of great political beginnings. On a May day in 1754, a shot was fired in the forest thickets not far from what is now Uniontown. This shot was heard around the world, for it was the beginning of the titanic conflict between France and England for the mastery of the New World, of Europe, the high seas, and Asia. In the words of Thackeray's "Virginians":

"It was strange that in a savage forest of Pennsylvania, a young Virginia officer should fire a shot and waken up a war which was to last for sixty years; which was to cover his own country and pass into Europe; to cost France her American colonies; to sever ours from us, and create the great western republic; to rage over the old world when extinguished in the new; and of all the myriads engaged in the vast contest, to leave the

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prize of the greatest fame to him who struck the first blow.”

What great issues were at stake in this struggle, we can judge from the sermon preached by the most eloquent of colonial preachers, Samuel Davies, afterwards president of Princeton, when the tidings came of the disaster of General Braddock’s army in 1755:

“Oh! Virginia. Methinks, I hear also the sound of the trumpet and see thy garments rolled in blood, thy frontiers ravaged by revengeful savages, thy territories invaded by French perfidy and violence. Virginians, Britons, Christians, Protestants! if these names have any import or energy, will you not strike home in such a cause? Cursed be he that keepeth back his sword from blood!”

Three years later, Washington and John Armstrong, with the advance of the army of Forbes, entered the fort at the forks of the river from which the French had fled. The same Davies, hearing of the happy event, lifted up his voice in eloquent thanksgiving, rejoicing over the fall of Fort Duquesne as if it had been Babylon herself:

“Fort Duquesne, the den of the savages who have ravaged our frontiers, captured and butchered so many of our fellow subjects, Fort Duquesne, the object of Braddock’s ever tragical and unfortunate expedition, Fort Duquesne, the magazine which furnished our Indian enemies with provisions, arms and fury, is abandoned and demolished, demolished by those hands that built it without the loss of a man on our side. The terror of the Lord came upon them and they fled at the approach of our army.”

As in every great turning point of history, events seemed to gather about one great personality. While France was half indifferent to the great prize at stake, and Voltaire was wondering why there was so much ado about a “few acres of snow,” the great English statesman, Lord Chatham, the elder Pitt, with prophetic foresight, and with indomitable purpose and courage, mar-

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shall the forces and the resources of Great Britain for the winning of the American conflict. Where the two rivers mingle their now tawny floods, a monument to Pitt should mark the spot, forever memorable and historic, because there more than anywhere else, it was decided that the American continent should be developed and organized by British and Anglo-Saxon law, manners, and religion.

When we think of the issues that were at stake, there is hardly in the whole world a place of greater association than that point of land where the two rivers give themselves to the embrace of the Ohio. In the eloquent words of Bancroft: "As the banner of England floated over the Ohio, the place was with one voice named Pittsburgh. It is the most enduring trophy of the glory of William Pitt. As long as the Monongahela and the Allegheny flow to form the Ohio, long as the English tongue shall be the language of freedom in the boundless valley which these waters traverse, his name shall stand inscribed on the gateway of the West."

But what we are particularly interested in today is religious beginnings. How does it come that both the Home and the Foreign Missionary enterprise of the Presbyterian Church commenced here in rude frontier Pittsburgh, instead of in populous and commercial New York, or venerable and cultivated Philadelphia? And that the leaders of these great movements came not from the College of New Jersey, but from the Log College on the Chartiers Creek?

The answer is, The Great Revival. The great event in the religious history of Western Pennsylvania, and indeed of the whole western country, was the outbreak of The Great Revival. At the opening of the nineteenth century, religious life was at a low ebb in the nation. The struggle with the forces of nature was turning men's thoughts away from the supernatural. French rationalism and infidelity were rampant in the land. The Legislature of Kentucky abolished prayer to Almighty

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God. At Yale the members of the senior class called one another after the names of notorious English rationalists and free thinkers. The reports of our Church Councils for that period reveal a deep anxiety, and ministers confessed that their hearts were as dry as Gilboa.

Then, in the solitudes of Kentucky, in the hills of Western Pennsylvania, and in the mountains of Virginia and Carolina, there suddenly burst forth the flames of The Great Revival. The preaching of the Word was with power and the demonstration of the Holy Spirit. Ordained ministers could not satisfy the hunger for the Word, and illiterate frontiersmen and little children lifted upon men's shoulders preached the Gospel of repentance. Thousands fell to the ground in camp meetings, or in the fields or on the highways as if they had been felled by an awful unseen hand. The churches were not sufficient for the multitudes, and the throngs resorted to the wilderness where the leaves of the forest shook with their fervent psalmody as the sons of thunder called upon men to repent and make straight in the wilderness a highway for our God.

Among the great sons of thunder in this revival which swept the western country, was Elisha Macurdy. The first notable movement was during the administration of the Lord's Supper at Three Springs, one of Macurdy's churches, when many fell to the ground and whole days and nights were spent in prayer and worship. In November, 1802, during the celebration of the Communion, in the Church of Upper Buffalo, Macurdy was urged by McMillan to preach the sermon. He ascended the wagon pulpit in the midst of the crowd with fear and trembling, not knowing what to say. After a hymn and a prayer, he opened the Bible at random and his eye fell on the Second Psalm, "Why do the heathen rage?"

The Whiskey Rebellion and the terms of amnesty offered by the government were still fresh in the memory of the congregation. Macurdy startled his hearers by announcing that he would preach a sermon on politics.

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He said he had just received a letter from the government informing him that an insurrection had taken place, and that measures had been taken to suppress the rebellion. An amnesty had been proclaimed to all who would return to their duty. Since many of the rebels were present in his congregation, he would now read them the government's proclamation.

He then read the Second Psalm, as describing the condition of the sinners as rebels against the government of God, and as announcing the terms of amnesty offered them in Christ. "Kiss ye the Son, lest He be angry." During his sermon many fell to the ground crying out in their anguish, that they had been rebels against God.

"The scene," said one who witnessed it, "appeared like the close of a battle, in which every tenth man had been fatally wounded."

Ere long the flames of The Great Revival began to subside, but a mighty work had been done never to be undone. The western community was saved from barbarism and irreligion. The Great Revival left behind it Bible study, the Prayer Meeting, the Camp Meeting, the Evangelistic Meetings. It left behind it the Temperance Crusade and the moral enthusiasm of the Crusade Against Slavery.

It was with historic justice and fitness that here in Pittsburgh, February 22, 1856, was held the first regular convention of the then new party of freedom, the Republican Party. This convention afterwards adjourned to Philadelphia, where the first Republican ticket was nominated.

Every shot fired at Gettysburg, Antietam, or in the solitudes of Shiloh, and in the woods of Chickamauga, had in it the echo of the songs and prayers and sermons of The Great Revival.

Last, but by no means least, The Great Revival left behind it the enthusiasm for spreading the Gospel to the heathen. Our celebration is in reality twenty-nine years too late, for it was on September 29, 1802, that the newly

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constituted Synod of Pittsburgh, meeting in the First Church, resolved itself into the Western Missionary Society, the object of which was "to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and, if need be, among the interior inhabitants." There is nothing to show that when the Synod of Pittsburgh called themselves the Western Missionary Society they did not have the same purpose and zeal for the spread of the Gospel which characterized those who in 1831, organized the Western Foreign Missionary Society. Forever let it be remembered that the Synod declared it to be their ambition and purpose "to diffuse the knowledge of the Gospel among the Indian tribes."

Nowhere in America were the Indians so execrated, abominated, hated and despised as in Western Pennsylvania, and there was reason for this. The men who organized the Western Missionary Society were old enough, or young enough, to remember how the stillness of the Sabbath had been broken by the war whoop of the savages; they had seen the assembled congregations drop their psalm books and grasp their rifles; they had seen little children dashed to pieces against the apple trees, fathers shot down in the furrows, and mothers scalped in the kitchen. But now, fired with the holy zeal which The Great Revival had created, they stated it to be their purpose and desire to diffuse the knowledge of the Gospel among the Indian tribes.

For their great enterprise, then in 1802, and afterwards in 1831, they had the advantage and help of no centennial celebration; they had no expositions, carnivals, or missionary displays; but they did have a deep concern over the lost, and a burning desire to gather into one fold the lost sheep of Christ dispersed throughout this evil world. They did not send out missionaries to hold a conference on comparative religions, or to give to the Buddhist, the Confucianist, the Mohammedan, or the Shintoist, the best that there was in the Christian system

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and get back in return the best that there was in these heathen systems; but to call sinners to repentance towards God and faith in the Lord Jesus Christ. The working principle of their grand enterprise was the simple and straightforward logic of the greatest of all missionaries: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

As we turn from the past to the present, and from both past and present to the future, there are no better words with which to characterize the past, and consecrate the future, than those which were spoken by Dr. Herron, then almost eighty years of age, in the last sermon preached in the second house of worship in 1852:

"And now I wish to say in conclusion, my career in the Gospel ministry is drawing very near to a close; and having in my feeble manner preached the glorious Gospel of the blessed God for more than half a century to my fellow sinners, both here and elsewhere, I wish it to be recorded and remembered, that I am not ashamed of the Gospel of Christ, and would to God that it was written as with a pen of iron and with the point of a diamond on every heart, both of saint and sinner, that this Gospel is the only remedy for the ruined creature, man, and, my fellow sinners, if you are ever saved from the ruins of your apostasy, you must be saved by this Gospel, according to God's plan of salvation through Christ, in Whom be glory forever. Amen."

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Mr. Moderator, It would be an impertinence on my part to attempt a formal introduction of the next speaker. His name is a household word not only in the Presbyterian Church, but among the membership of all the evangelical churches of the world. It is no exaggeration to say that he is the most beloved man in the Presbyterian Church, Dr. Robert E. Speer, Senior Secretary of the Board of Foreign Missions. He is a son of the Synod of Pennsylvania, and we might very appropriately congratulate him this morning as it is the fortieth anniversary of his appointment to the post which he has adorned by his brilliant gifts and his faithful service.

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DR. ROBERT E. SPEER

The Western Foreign Missionary Society was organized by the Synod of Pittsburgh on October 24, 1831, in the old Second Church located in what was then Diamond Alley. Behind this simple statement lies a century and a half of living history in which our fathers were forging a new type of individual character, beating out a body of reasoned religious conviction, and working their way to what they believed to be a true conception of the nature and mission of the Church.

The Presbyterian Church in America was cradled in missionary sacrifice and devotion. Of the seven men who established in 1704 the first presbytery, the Presbytery of Philadelphia, all but one were immigrants from Scotland and Ireland and also with a single exception they were men without property. They ministered to a people living in deepest poverty, struggling to win a subsistence and to establish homes in a new land, with no

The Assembly rose to greet Dr. Speer.

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wealth or resources except their own industry, frugality and indomitable courage. Such a people, almost penniless, could provide the merest pittance for the support of their ministers. Nevertheless a ministry was found ready to meet such conditions and a Church arose which was able to live only by its unconquerable missionary spirit. The extract which the Moderator read to the Assembly a few days ago with regard to the one-room log cabins, the earth floors, and the poverty of our early Presbyterian progenitors here in Pittsburgh was no travesty. It was from the lives of poor and brave men that we sprang and if we are rich today our chief wealth is the inheritance of their memory.

As the Scotch-Irish immigration increased and poured inland to Pennsylvania and Virginia, and west and south, it was the missionary spirit alone which traveled in it and after it and built the Church in the most frontier communities. In 1741 the Presbytery of Hanover in Virginia sent the Rev. John Craig out through all the settlements to do what he could to ordain elders and to found churches. When he reported, the Presbytery was amazed at the number of men he had ordained, and expressed its surprise that he had found so many competent for such office. "Well, brethren," he replied, "when I could not find hewn stone, I took a dornick." I do not know how many of the Commissioners to this Assembly know the meaning of that word "dornick." It is a sure shibboleth of the genuine Scotch-Irish. When in my boyhood, in the old town of Huntingdon, just over the mountains, we boys meant real business in our clan wars we fought with dornicks. Out of such rough, but firm and honest stuff our first missionary churches were built.

And it was in this same year 1741 that the first real foreign mission work of the Church began. The Presbytery of New York sent Azariah Horton to the Shinnecock Indians on Long Island under support of the Soci-

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ety in Scotland for the Propagation of Christian Knowledge. And he was followed by David Brainerd and his brother John in work for the Indians on the Delaware. It was forty years after, in 1781, that the first Presbytery was organized west of the Alleghenies. On Wednesday, September 19, one month before the surrender of Cornwallis at Yorktown, three ministers and three laymen who were to have met at Laurel Hill in what is now Fayette County were prevented from meeting there by an incursion of Indians and met instead at Pigeon Creek in what is now Washington County, and as Mr. Pears says in his admirable sketch of the Western Foreign Missionary Society, "constituted themselves the Presbytery of Redstone, the first Presbytery west of the Allegheny Mountains, the modest bounds of which were the formidable barrier of the mountains themselves on the east, Lake Erie on the north, Virginia on the south, and on the west the setting sun". It was out of this gathering, though the men did not realize it, that the organized foreign mission work of our Church was to spring.

Eight years after the constitution of the Presbytery of Redstone the General Assembly was organized, and among its first actions was the consideration of the missionary duty of the Church. Each of the four Synods composing the Assembly, was advised to name two missionaries and to collect funds for their support, the General Assembly to approve the appointment of the missionaries and to direct their work. We can see now, looking back, that tides were flowing which were to bear much cargo. In 1802 the General Assembly established a Standing Committee on Missions and that same year the Synod of Pittsburgh at its first meeting began a new era in the missionary life of the Church. When on September 29, 1802, under instructions from the General Assembly of that year, the elements of the Presbyterianism in this area of what was then the Synod of Virginia, met to constitute the Synod of Pittsburgh, the first step

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was to complete the organization of the Synod and to provide its rules of government. But the instant this had been done, the new Synod voted in its first resolution that "The Synod of Pittsburgh should be styled the Western Missionary Society", and went on at once to adopt a second resolution, "The object of the Missionary Society is to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and if need be among some of the interior inhabitants, where they are not able to support the Gospel". In accordance with these resolutions the Synod proceeded immediately to make provision for gathering the Scotch-Irish families, in their wild and widely scattered homes, into churches and supplying these "occasionally with the ordinances of religion until houses could be built and pastors could be provided". Without waiting to complete this task, however, the Synod pressed forward at once with its truly Foreign Missionary work among the Indians, and established in quick succession missions among the Senecas, near Buffalo, the Wyandots at Sandusky, the Ottawas at Maumee, and the Cornplanters on the head waters of the Allegheny. The familiar but groundless charge of a narrow missionary spirit cannot lie against the missionary undertakings of our fathers. Their work in these missions "consisted in securing lands, opening schools, employing interpreters, giving instruction in the arts of agriculture and in preaching the gospel".

The deep tidal influence which expressed itself at this first meeting of the Synod of Pittsburgh had a simultaneous expression in the life of a young farmer driving his plow on his rocky farm in Litchfield County, Conn. It was there, as to Elisha behind his oxen, that God's call came to Samuel J. Mills and he went out to begin with his companions in the Hay Stack Prayer Meeting at Williams College the Movement which resulted in the American Board of Commissioners for For-

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eign Missions, and then also to project the plans which led to the American Bible Society, the American Tract Society, the Colonization Society, and the United Foreign Missionary Society. In this last our own General Assembly was included. It was organized in 1816 and included our own Church and the Reformed Dutch and the Associate Reformed Churches and its object was "to spread the gospel among the Indians of North America, the inhabitants of Mexico and South America and other portions of the heathen and anti-Christian world".

The United Foreign Missionary Society had much to commend it. It brought together these allied Churches and it did a useful work with a mission in Hayti and with nine missions to the Indian tribes and with sixty missionaries. It was, however, a voluntary society like the American Board and not a distinctively Church organization under Church control. Membership was an optional and individual affair, open to those who would pay three dollars annually or thirty dollars at one time. After ten years of useful and successful work it was transferred to the American Board. Behind its transfer, however, there lay long discussions and deep debates; and many considerations clearly entered into the course and issue of the matter. There were elements of territorial and racial relationships, of temperament and policy, but behind all these, in the view of the men of Western Pennsylvania and of those who sympathized with them in New York and Philadelphia, like W. W. Phillips and Ashbel Green, and in Princeton like Samuel Miller and Archibald Alexander, there were fundamental questions of principle having to do with the nature of the missionary obligation and the conception of the character and function of the Church. For some years these questions had been in debate and the minds of a group of men in the Synod of Pittsburgh had been growing clearer and clearer with regard to the essential prin-

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ciples at stake. In 1831 the path of duty shone forth before them bright and plain, and at the Synod meeting on October 24, a full statement was presented and adopted, setting forth the needs of the world and the opportunities for spreading the gospel abroad, and proposing the immediate organization by the Synod of a distinctively foreign missionary society or board under its control. There was generous and affectionate recognition of the noble work of the American Board and respectful reference to the Board of Missions of the General Assembly, but the latter was concerned with domestic missions and the former was a voluntary organization which could not express or discharge the corporate and official responsibility of the Presbyterian Church. It was urged that there were special reasons why the Synod of Pittsburgh should act. It was united. It was on the frontier. It had the confidence of its constituency. There were great Christian forces in and around it, in the middle and western states, which could be brought up "to this great and blessed work". The Synod proceeded forthwith to act. And this was its action:

"Without any feeling of unkindness to any existing Board, here in these western regions, of this large and opulent republic, the friends of the perishing heathen, can lift up a banner intended for other benefactors, and other ardent aspirants after missionary toils and labors, than any institution has yet numbered, and from hence a stream of benevolence can roll, which shall meet and commingle with those of distant places, and the friends of God, even here, supply its demands without coming in unhappy conflict with any other society whatever. Disclaiming all party feelings, therefore, and listening to that voice from the Mediatorial throne, which seems to say, 'Arise and be doing—collect my scattered soldiers, and display my banner, for the day of Salvation is opening on the world!' this Synod, trusting in the aid and guidance of the God of Missions:

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“Resolved, 1st. That it is expedient forthwith to establish a Society or Board of Foreign Missions, on such a plan as will admit of the coöperation of such parts of the Presbyterian Church as may think proper to unite with it in this great and important concern.”

The sagacious men who had prepared for this hour came ready with a fully drafted Constitution of which the following were the first three articles:

“Article 1. This Society shall be composed of the Ministers, Sessions, and Churches of the Synod of Pittsburgh, together with those of any other Synod or Synods, Presbytery or Presbyteries, that may hereafter formally unite with them, and shall be known by the name of the Western Foreign Missionary Society of the United States.

“2. The objects of the society shall be to aid in fulfilling the last great command of the glorified Redeemer, by conveying the gospel to whatever parts of the Heathen and anti-Christian world the providence of God may enable this Society to extend its evangelical exertions.

“3. The centre of its operations shall be the city of Pittsburgh, at least until such times as the Board of Directors shall judge that the interests of the cause require a change of location, which however shall never be effected without the consent of the Synod of Pittsburgh; and in the event of such a change, then the special provisions of a Synodical supervision and representation mentioned in this constitution, shall be transferred to the General Assembly, or to that particular Synod within whose bounds the operations of the Society shall be concentrated.”

★ This last article indicates what was in mind. It was the transfer of this society to the General Assembly as the official agency of the whole Church through which the Church in its corporate character would act as a missionary society. This fundamental principle was set forth in the letter in which in November, 1831, the officers

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of the society explained its character and appealed in its behalf to the churches of the Synod and to any others who might be willing to act with them. Copies of this letter have been placed in the hands of all Commissioners to this Assembly. Please note its clear and bold statements:

“It is conceived that no existing Board does in fact fill that place which is here proposed, and which seems requisite to a complete enlistment of the charities and prayers of the whole Presbyterian Church in the great and glorious work of Missions to the heathen. The practice of designating those who are to watch over her interests and dispense her charities, through her regularly constituted judicatories, has so long existed in the Presbyterian Church, and is so interwoven with her form of government, that its absence from such stated plans of evangelical effort, as the Missionary cause presents, does very naturally produce dissatisfaction, and lukewarmness in some, and an almost entire neglect of the great object in others. Such, accordingly, has been the fact to a great extent in the Middle and Western States, and nothing but a plan which recognizes the Church, in her very organization as a society for Missions to the heathen, and which presents such a kind of Presbyterial representation, and supervision, as gives an ecclesiastical responsibility to her agents, can, it is believed, ever fully bring up her Presbyteries and churches ‘to the help of the Lord against the mighty.’ . . .

“Aside from such a degree of Synodical supervision as seemed necessary to the very existence of such a society, you will see by examining the accompanying constitution, that it is strictly a Presbyterial arrangement, and gives the management of the whole concern to those from whom the resources are to be drawn. It aims at uniting those portions of the Presbyterian Church, which prefer such a plan of operation, in a new, and earnest, and persevering endeavor, to fulfill the duty

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which we owe to the heathen of our own and foreign lands; and of *imparting to our church judicatories as such, a due sense of responsibility and such a Missionary impulse as these eventful times imperiously require.* If the undertaking owned and blessed of God, meets the friendly consideration of our churches and Presbyteries, it will be subject to their control, and can, if they wish it, be transferred as to the centre of its operations, to whatever part of the church they please. In the meantime, Dear Brother, let us be *up and doing*. We are anxious to dispatch if possible this very year, a Mission to Central Africa, or some still more eligible unoccupied field on the Eastern continent, and we would be glad at the same time to institute a Western Mission, so soon as we may be able to make a judicious selection of the best opening for such an effort. * * *

“When a way is opened which obviates the honest difficulties and objections which many Presbyterians have felt before, shall it longer be said that their backwardness in the cause of Foreign Missions springs from an indifference to the spiritual condition of dying men, and not from the want of such a direct and responsible method of Missionary operation as most of the evangelical denominations of our country have provided? Is it not certain, that if the judicatories of the Church refrain from a specific recognition, in some form of their duty as courts of Christ’s house, to obey his last command, and display his banner in the earth, that much, very much that could have been done for the heathen, will remain unattempted? Is there not something connected with a stated ecclesiastical attention to this blessed work—this heavenly cause; a soul-awakening and a life-giving influence, which all our judicatories need, to impart a deeper tone of piety to all the details of ministerial and ecclesiastical duty?”

In this clear and earnest but temperate and moderate way the new society spoke to the Church of the duty of

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the Church as a Church, and of all its own Courts and members, to engage in the work of foreign missions, but its secretary when he spoke out for himself laid aside this caution and struck with all his might. This was his fashion in one report. "The Presbyterian Church owes it as a sacred duty to her glorified Head to yield a far more exemplary obedience, and that in her distinctive character as a Church, to the command which He gave at His ascension into heaven, 'Go ye into all the world and preach the Gospel to every creature'. It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting upon our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a Church of Christ, to send the Gospel to the heathen, the Jews, and the Mohammedans".

But he could strike harder even than this at the malproportion of the functioning of church courts: "On what appointments", he bursts forth, "do pastors and elders sit in the house of God and hold the keys of the Kingdom of Heaven, but that which commissions them to go and disciple all nations? If, at the bar of such courts, by the very fact of their lawful existence, the perishing heathen have no right to sue out the payment of a Redeemer's mercy, then the most material object of their sitting is cancelled; and that neglected, starving portion of mankind, who enter with a specific claim, are turned out to find relief by an appeal to the sympathy of particular disciples. Will 'the Head of all principality and power' stay in judicatories where the laws of His kingdom are so expounded? Until something more is done for the conversion of the nations, what article on the docket of business can be relevant at any meeting, if this is not? Shall a worthless, unsound delinquent be told that, according to the Word of God, and the constitution of the Church, he has a right to come and con-

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sume hours of time in trifling litigation; and shall a world of benighted men, who have received as yet no hearing, and no mercy, and no information that Jesus has left a deposit for them also, be turned over to the slow and uncertain compassion of individuals?"

Here then in this action of the Synod of Pittsburgh in 1831 do we find the beginning of our Church's foreign mission organization. But was this the beginning? No. As always, many anticipating and preparing forces led up to this. There were the fundamental faith and integrity of the pioneers. Men who believed as they believed and to whom the gospel was what it was to them could not in honesty refrain from bidding churches and the Church to the missionary task. In that background of preparation there was Samuel Mills listening to God's call among the hills of Litchfield County; there was John Lowrie's home in Edinburgh and the homes which he established in Pennsylvania first in Huntingdon County and then in Beaver County where Walter Lowrie the first Vice-President of the Western Foreign Missionary Society, and the first secretary of our present Board of Foreign Missions grew up; there was the home in Williamstown, Mass., where Elisha Swift was born and where the Hay Stack Prayer Meeting threw its influence around his boyhood the last years of his father's pastorate; and there were sacrifices and prayers to which under God we owe whatever of good and truth there is in us today.

We go back today to these beginnings and to their consummation in 1831. And there we meet, as I have been trying to make clear, some great personalities and some great principles, the founders and the foundations. Among the personalities stand out the Hon. Harmar Denny, an elder in the First Church, and Francis Herron, the pastor of the First Church. Denny was president and Herron was chairman of the Executive Committee of the new Society. With them was a group of

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the ablest and most trusted leaders of the Church: Phillips, Green, Alexander, Miller, Halsey, Baird, Patterson, Campbell, and others, all of these either directors or vice-presidents. But foremost and determinative of all were two men, the Rev. Elisha P. Swift, the corresponding secretary, and the Hon. Walter Lowrie, the first vice-president. I would report to the Assembly that last Saturday, Memorial Day, I fulfilled your commission as representative of the Assembly to attend the service of remembrance at Swift's grave which bears on the stone under the brief recital of his life service the appropriate verse from the Book of Daniel, "They that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." Swift represented in the Church the old New England American character of the best type. He was born of two lines of Christian preachers reaching back on his mother's side to John Eliot, the apostle to the Indians. He was educated at Williams College under the overpowering influence of the Haystack Prayer Meeting and its consequences, and at Princeton Seminary where he was graduated in the third class in 1816. He was accepted by the American Board as a foreign missionary but, prevented from going, was employed by the Board as an agent in Virginia and the Ohio Valley. He soon settled in the church at Dover, Delaware, and from there came to Pittsburgh in 1819 and here for the next forty-six years he was as a burning and a shining light, a flaming prophet of the Church's missionary duty. He was one of the humblest and most self-forgetful of men, desirous of no praise, but with a keenness of discernment of fundamental principles which no confusion of debate or controversy could ever blur, and with a spirit that knew absolutely no fear of men or of difficulties. It was said of him that he was unsurpassed as an advocate of every good cause, but that at the very mention of foreign missions he was as a war horse

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catching the sound of battle. Those who heard him speak remembered ever after "his great eye all aglow with the fire of genius, his heart heaving with emotion, and his majestic form raised to its full height, as he preached the gospel or as he proclaimed the glorious missionary character of the Church."

The other of the two inspiring forces of the new Society was the Hon. Walter Lowrie. If Swift represented the old New England Princeton tradition, Lowrie was the incarnation of the Scotch character. Sober, steadfast, calm, sincere, tenacious, he gave of his wisdom, his means, and his children to the cause. The first large gift was his contribution of \$1000, and one of the first missionaries was his eldest son. When Swift resigned the secretaryship to resume the pastorate in 1835 the post was pressed upon Lowrie, then Secretary of the United States Senate after his full term as Senator for Pennsylvania. He declined at the time but two years later accepted, was the efficient leader in transferring the Society to the Assembly, and became the first Secretary of the Assembly's Board. I have been reading the volume in MacMaster's "History of the American People," covering the years 1820 to 1830, and also Benton's "Thirty Years in the United States Senate" to appreciate afresh the background of our American life when the foreign mission work was begun and also the training of Walter Lowrie for his work for the Church. With such a knowledge we thank God afresh for the men so truly great and so deeply good who had the courage and faith to lay for us the sound foundations.

And what were these foundations? First of all, the one and only foundation which is Jesus Christ our Lord. They accepted with unreserved conviction the representation of Christ in the New Testament. His was the only Name. He was the only Saviour. His Gospel was for all the world and must be given to all the world. This duty was not optional or elective. It was inherent in discipleship. The Church herself therefore was a missionary

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society. As a later Assembly, under Walter Lowrie's leadership, declared in 1847: "The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object."

The bases of this missionary duty were not superficial or transitory. In one of the early statements of Walter Lowrie and his son John, after the latter had returned from India and joined his father, these bases were set forth: "1. The origin of the mission cause in the eternal love and purpose of God. 2. The command of our Lord. 3. The example of the primitive Church. 4. The benevolent nature of the Christian religion. 5. The spiritual condition of men without the gospel. 6. The events of Providence in our day. 7. The seal of the Holy Spirit. 8. The certainty of final success." On these foundations the founders built. Here, too, will we build.

And what was the work which the founders built on these foundations? As their letter of November, 1831, which has been distributed to the Assembly, indicates, they desired to dispatch that very year in the months that remained, a mission to Central Africa. This and a mission to India they proceeded at once to project. They addressed communications to the Societies of Inquiry at Princeton and Western Seminaries and received offers of service at once from four young men. The first two to be started were Pinney and Barr, both of Princeton Seminary and ordained by the Presbytery of Philadelphia, but Barr died of cholera in Richmond while they were waiting for their ship to sail from Norfolk and Pinney sailed alone in January, 1833, for Liberia. The next to go were John C. Lowrie and William Reed and their wives, Lowrie from the then New Castle Presbytery and Reed from Huntington Presbytery, who sailed for India in May, 1833. Thus the work began. Then followed a short-lived mission to Smyrna, where Josiah

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Brewer, the father of one of the ablest and most Christian judges who ever sat in the United States Supreme Court, David J. Brewer, was the devoted missionary, and two missions to the American Indians, one among the Weas in the Indian territory beyond Missouri, and the other among the Ioways. When the Society was turned over to the General Assembly in 1837, it had missionaries just ready to sail for Singapore en route to China and it transferred these and a score of other missionaries and an income which had risen to \$40,266 in the year ending October 15, 1837. This was what they builded. But the bare record is a poor and inadequate tale. One needs to read, as I have done, the minutes of their transactions recorded in a priceless old leather bound volume which is preserved, showing how they faced their task and its new and untried problems and how far-sightedly and prudently they went ahead building as for time and eternity, while always contemplating and desiring and working for their own dissolution and absorption in a greater effort, a board or society which would represent not one Synod only but the whole Church, when at last the General Assembly itself would constitute a Board under its control and commanding the resources of the whole Church and calling them forth in one worthy and adequate effort to accomplish the whole missionary duty of the Church.

At last, after six years of effort and debate which stirred the Church from end to end and to its deepest depths, the desire of the founders was fulfilled and the General Assembly of 1837 took over the Western Foreign Missionary Society and transformed it into the Board of Foreign Missions of the Church. They were tragic years. The issues involved in the question of missionary organization were intertwined with the issue of the Old and New School controversy and with diverging affiliations which ran, some back into New England and others back to Scotland and Ulster and Donegal. But the issue as to foreign missions was settled and, as the Reunion of 1871

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proved, it was settled ultimately for the whole Church, when the Assembly of 1835, using Swift's words, voted "that it is the solemn conviction of this General Assembly that the Presbyterian Church owes it, as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that in her distinctive character as a church, to the command which He gave at His ascension into Heaven: 'Go ye into all the world and preach the Gospel to every creature'. It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting on our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a Church of Christ, to send the Gospel to the heathen, the Jews, and the Mohammedans. It is regarded as of vital importance to the welfare of our Church, that foreign as well as domestic missions should be more zealously prosecuted, and more liberally patronized; and that as a nucleus of foreign missionary effort and operation, the Western Foreign Missionary Society should receive the countenance, as it appears to us to merit the confidence, of those who cherish an attachment to the doctrines and order of the Church to which we belong". And the Assembly of 1837, which took over the Western Foreign Missionary Society, voted "That the General Assembly will superintend and conduct, by its own proper authority, the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose, and directly amenable to said Assembly".

I have thus sketched the history though it has been very inadequate. We must turn in conclusion to remind ourselves of some of the lessons of this history for us today.

1. We note the clear perception and the bold assertion by the founders of the essential missionary obligation of Christian discipleship. Listen to their assured

and earnest but dignified statements. The first is Elisha Swift's, from the Report of the Society in 1834:

“The spirit of avarice and selfishness and worldliness must be exiled from those who pledge their faith to each other, and to the Master at the communion board, that the chief end of life to all, may be to glorify God, and enlighten and save their fellowmen. Universal love, thus impelling them to earnest prayer—and growing vigilance, and Christlike charity and self-consecration, will also abridge their superfluous wants—purify their lives, and elevate their piety. Heart must combine with heart in effectual prayer, and willing offerings flow into the Treasury of the Lord. Christian parents as they pronounce around their domestic circles, in connection with the story of Calvary, the thrilling utterance, ye are not your own, ye are not ours, but are ‘wholly given unto the Lord’, must breathe the spirit of this enterprise into the bosoms of their children, until their eyes glisten with emotion, and their hearts melt in compassion for the heathen. Shame and self-denial, separations and diseases, trials and privations, must be regarded as the marks of honor, when endured for the sake of the world’s redemption, and every heart and hand must unite and commingle its best and holiest efforts in the work of God. Then will He who keeps the ‘book of remembrance’ listen to the voice of His servants, and pour out His Spirit from on high, ‘as showers that water the earth’. Impressed with His providential ‘tokens’ and swayed by His invisible hand, Indian tribes, and Tartar hordes, and Arabian caravans, shall pause and listen to the accents of His Gospel, as in the wilderness, and the desert, and in the cliffs of the mountains, it comes to their rude souls in the ‘demonstration of the Spirit and with power’. And then, when the requirements of Christ and the spirit and action of His church meet each other, and the excellency of the power is felt to be of God, will the ‘temple’ rise—will the day of redemption open—will the ‘kingdom widen, until

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all the ends of the earth shall see the salvation of our God' ''.

The second is Walter Lowrie's, from one of his first reports (1839):

“When we consider the conditions of the millions of our fellowmen, perishing for want of the bread of life, we are oppressed with the magnitude and awful solemnity of the subject. We read the Saviour's commission to His ministers and to His Church, and we find these millions included in this commission. We find the Church itself constituted to make known the glorious Gospel of the Son of God to the ends of the earth. Her duty is not one that she can take up or lay down at pleasure; it is not a duty which any of her members are at liberty to forget, or to cherish merely by a cold and heartless support. This responsibility was placed on them individually by God Himself; and we are no more able to escape from it, than we are to divest ourselves of existence. It is not therefore a responsibility imposed by the Board, or by the General Assembly, that has now to be met by the Presbyterian Church. It is not the voice of man that speaks to her, but the voice and providence of God; ‘He that hath ears to hear, let him hear’ ”.

And there should be no paltering with this obligation or with its simple and direct and unconfused discharge. The founders did not believe in promiscuous, pooled benevolences. Each congregation and each member of each congregation was to administer intelligently and specifically his own trust. Presbyteries and churches were urged to support their own missionaries and one of the first reports states that the First Church of New York and, I am proud to note, our old Presbytery of Huntingdon, were the first to respond. “Achaia was ready a year ago.”

2. The founders had a clear and definite, spiritual aim, as we have seen. They believed that men need Christ and that they need Him now and that they need Him as the Saviour of their souls. Sometimes they are

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spoken of pityingly as though they were very narrow and bigoted men who thought only of saving these souls for eternity and not of saving and blessing men's lives in time. Well, they did think of eternity, and like honest and rational men eternity seemed to them of more consequence than time. But likewise they saw time as part of eternity and their thought and plans took in the whole range of human life. Their minutes and letters deal with agriculture and industry and schools. They bought scientific equipment for the work in India, and their missions to the Indians, beginning with David Brainerd, were vastly more socially and economically efficient than the theoretical but impotent humanism of today. And what visions they saw of a redeemed earth! And what glorious pictures, like the ancient prophets, they drew of it!

3. We feel today the stiffening thrill of their tenacity and dauntless persistence. Of their first four missionaries, Barr died before he had sailed, Pinney was back from Africa within six months, though he later returned; Reed had to return from India within ten months and died at sea, and his body was buried in the Bay of Bengal far away from the waters of the blue Juniata that he loved and the big oak trees of Kishacoquillas; while Mrs. Lowrie died in Calcutta, six weeks after her arrival, and her husband with broken health was back in America in less than three years. How would we have met disasters such as these? We know how our fathers met them. On November 8, 1832, when the news of Barr's death came to the Executive Committee it voted: "This Committee, while they feel the magnitude of the loss which they have sustained, would not forget that, however mysterious the work and way of God, it belongs to them humbly to acquiesce in it, as holy, just and good; nor would they forget that, in the fact that our young brother not only died amidst the kind attention of Christian friends, and in a calm and unclouded frame of mind, but has left the pleasing hope that his

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departed spirit has entered into the heavenly rest, there is much for which sincere gratitude to the great Disposer of events is due; and in fine they would feel that this sudden and mournful dispensation, instead of producing distrust and despondency in regard to the great work of Missions, and the prosecution of the Mission to Africa, should incite them and all who are united with them in it to redoubled zeal and diligence in this sacred cause, remembering that though its ardent and valued servants may fall at the very commencement of their enlistment, the great Captain of Salvation lives and reigns forever, still to love and prosper the missionary cause, and still to reiterate to his living servants, the great command 'Go ye into all the earth, and preach the gospel to every creature.' And in the journal of the Society, the Foreign Missionary Chronicle, for July, 1833, were printed these lines:

But has that taper died?—It could not die.
It rises, lives and shines above the sky.
It burns, and glows, and casts its light afar—
No more a taper, but a brilliant star.
And other tapers, kindled by its blaze,
Will cast on Africa their healing rays;
And these again to others still impart
Their light and heat; till every darkened heart
Shall feel the influence, freely, kindly given,
And mourn no more that Barr is called to heaven.
Then let us harken to the voice which saith,
"Mortals! you've lost his life,—lose not his death!"

And after all, do not men die at home? Walter Lowrie put the whole matter with his unfailing good sense in a charge which he gave later to a party of new missionaries for Africa.

"Let it be admitted, that to plant the Church in Africa, will cause the death of some of God's servants. If we take the example of the apostles for our guidance, we will not find in this a sufficient reason for leaving the

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millions in this country in the unmolested possession of Satan. It cost Stephen and James their lives to witness for the Saviour at Jerusalem; and Paul was 'ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus'. In view of the bonds and afflictions which everywhere waited for him, he could say, 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God'. It were easy to multiply examples of the sufferings of the apostles and first Christians, in their labors to build up the Church. In no instance did the fear of death deter them from preaching the glorious gospel of the Son of God. They were influenced by His Spirit, and acted in view of His high and holy example. 'Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren'.

"There is a tendency in some minds to draw an inference against the missionary work from the death of a missionary, which is not thought of in the death of a minister among the churches at home. But this position will not bear examination. Within a few months, how large has been the number of beloved brethren, most of them in the prime of life, who have been called home from their labors; yet no one infers from these dispensations of Divine providence, that it is not the duty of the church to use every means to supply their places. Nay, all agree, that for this purpose, increased efforts, and increased prayer to the Lord of the harvest, together with a deeper humility and repentance for her unfaithfulness become the special duty of the church in these seasons of rebuke and affliction. These principles apply in all their force to the death of our dear brethren in the foreign field; and the church is not at liberty to apply one rule of duty in regard to her ministers at home, and another rule to her ministers abroad. The word of God makes no such distinction, the field for her agency is the

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world. Although there be a risk to human life, in sending to benighted Africa the knowledge of the Saviour, His commission, the Spirit that was in Him, and the example of His apostles require it to be done.”

4. And we mark in these men their stedfast and assured faith in God’s promise. They believed in a living God. The poison of a philosophy which has lost the transcendent God in its identification of Him and His world had not tainted their faith. When the sense of God and His call broke on Samuel J. Mills on his Connecticut farm he stopped and cried out, “O glorious Sovereignty”. He and Swift and Lowrie knew all the truth of Barthianism and of the Theology of Crisis a century ago. They trusted in a real and absolute and almighty God. They had His promise and they could not fail.

5. And lastly, we look up and thank God for the glorious and inspiring outreach and courage of their faith. Mills wrote to Elias Cornelius, later Secretary of the American Board, “Though you and I are very little beings, we must not rest till we have made our influence extend to the remotest corner of this ruined world”. And it is fine to recall the bold confidence with which they laid out their projects and summoned the Church to carry them through. Here are two extracts from their reports to the General Assembly:

“Now if at the commencement of their Foreign Missionary operations, at their first anniversary, the General Assembly were to take the high ground, that it is the solemn duty of the Church to send out every qualified missionary that is accepted by the Board, and with prayer were to adopt suitable resolutions on the subject, the Church, as far as the General Assembly is concerned, would occupy that position which is required of her, by the glory of the Redeemer, the good of millions of benighted perishing men, and her own best interest. An effort would thus be made to bring up all her members to the requirements of the Bible; and every member of

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the Church would, in the sight of God, and his own conscience, be personally and individually responsible, according to his means and circumstances, for every missionary delayed at home. In the providence of God and by His blessing, no branch of the Church of Christ has an organization so perfect to become a missionary community, as that of the Presbyterian Church in the United States of America; and if her highest judicatory, in first raising the Foreign Missionary standard, should, in the fear of God and in humble reliance on His blessing, inscribe upon her banner, **IT IS THE DUTY OF THE CHURCH TO SEND OUT AND SUPPORT EVERY QUALIFIED MISSIONARY THAT MAY BE ACCEPTED FOR THE FOREIGN FIELD**, it would be an effort pleasing to God, and which angels and good men would rejoice to contemplate.”

“It is no longer a question, that the Foreign Missionary cause will be sustained by the churches to a certain extent; and the Committee will not believe, till the sad reality exists, that its friends will suffer it to go backward or remain stationary. Acting on this conviction, although the treasury of the Board is empty, they are only waiting for suitable ships, and until the necessary preparations can be made, to send out a physician to Siam, the native assistant to Singapore, three brethren to India, and two to Africa. If in these expectations they shall not be sustained by the churches, they will have but the mournful satisfaction that they have tried to clear their own souls from the blood of the dying heathen; and on those ministers, those elders, and those members of the Church who still stand aloof from the Foreign Missionary cause or give to it but a cold and heartless support, be the responsibility of disregarding the last command of our blessed Lord, when so many doors are open, and so many fields are white already to harvest.”

There is no hesitancy or timidity here. And their bold schemes took in the whole world. They worked with

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larger maps than any of us have ever known, and planned mission stations a hundred years ago in places which our slower feet have not yet reached. Their purposes did not stop with a mere beginning on the West Coast of Africa in Liberia. They looked forward to a penetration of the Continent and a chain of mission stations reaching eastward, through regions never penetrated, until the Gospel had been carried across the breadth of Africa. And let me remind you of the far-reaching sweep of Elisha Swift's idea as he sent the two young students just leaving this Seminary to India. "Apart" said he, "from the fact that the opening of the Indus and its tributaries to an active commerce by steam communication, now in contemplation, and the concentration of a considerable trade from Thibet and Tartary, through the defiles of the mountains, carrying back into these benighted regions the arts and religious light of Christian nations, it is to be observed, that the political ascendancy of the powerful chief of the Sikh nation, already makes the Punjab the most safe and convenient entrance into Cabool, Bokhara, and Eastern Persia. In these countries, it is true, the Moslem faith, in a milder form than in Western Asia, has long prevailed; but it is believed that Christianity would even now be tolerated, as Hinduism is; and Burns states that while travelling in these unfrequented countries, he gathered from the conversation of the Mohammedans of Cabool and Persia among themselves, that there existed among them a prediction that Christianity was speedily to overturn the entire structure of their faith. The Scriptures have been translated into the Mongolian language—a language spoken by many tribes, from the shores of the Baikal to the borders of Thibet, and from the Caspian to the gates of Peking, including millions in the Chinese Empire; and if our Society should eventually establish a mission at Selinga, Kiatka, or some other spot under the protection of a Christian power, in Asiatic Russia, and another on the borders of China or Tartary, on the great thoroughfare from Peking

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to Tobolsk and St. Petersburg, these two remote positions would stand towards each other, and the great plateau of Central Asia, in the most interesting and powerful relation."

What dreams! What noble dreams! Why cannot the Church dream as nobly today of a world which Christ is able to redeem?

It is thus that they are speaking to us. When Dr. Plumer was installed as Professor of Practical and Didactic Theology in Western Seminary in 1859 the charge was given by Elisha Swift. As he closed he imagined that behind the curtain that hangs between the things that are seen and temporal and the things that are unseen and eternal, he could hear the voices of the great dead. There they were and he named the names known to that company to which he was speaking. And what was it he thought he heard the men of the past calling from the life beyond? It was just what the old warrior and hero would himself have called, "Onward, brethren, onward with the work of the Lord." And we are no true sons of these fathers and founders, whom we commemorate today, on this anniversary, if we cannot hear their call and draw from it the iron purpose of a new obedience.

Elisha P. Swift*

Address by Dr. Robert E. Speer

Dr. Swift's last sermon was preached on September 18, 1864, just as he was entering his seventy-third year. The text was the ninth verse of the seventh chapter of the Second Book of Samuel, the words which the Lord

*An address at the morning service at the Second Presbyterian Church, Pittsburgh, May 31, 1931, in connection with the unveiling of a tablet to the memory of Rev. Elisha P. Swift, D.D., who served as the pastor of this church from 1835 until his death in 1865.

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bade Nathan, the prophet, to address to David, the king: "I have gone with thee whithersoever thou wentest and have destroyed thine enemies before thee, and I will make thee a great name, like unto the names of the great ones that are in the earth."

In his honest humility and unselfishness, Dr. Swift would never have applied these words to himself. But as we look back to-day we cannot fail to see their appropriate application. God indeed went with him whithersoever he went and by His presence destroyed before him the enemies and difficulties and hindrances that stood in the way of his great business, and God indeed has given unto him a great name like unto the names of the great ones of the earth.

He was born in Williamstown, Mass., on August 12, 1792. He entered Williams College as a Sophomore in 1810, and had among his classmates William Cullen Bryant who had already written "Thanatopsis." He was a member of the Mills Theological Society and of the Philotechnian Society of which he was one of the presidents. At graduation he held a disputation with his classmate, Martin L. Stow, on the question, "Have the Arts and Sciences contributed more than the Christian Religion to the Cause of Civil Liberty?" In July of his senior year he united with the Church in Stockbridge of which his brother was pastor. As we look back to his lineage we can see what made possible his great character and his great service. He sprang from a long line of godly New England ancestors. In the line of his mother he was a direct descendant of John Eliot. On both sides of the family he came from faithful and devoted Congregational ministers. His father, Seth Swift, was for twenty-eight years pastor of the church in Williamstown, and the last year of his pastorate there coincided with the Haystack Prayer Meeting. While Elisha Swift was still a little lad, playing in the village streets, there occurred that great event, to which we date back all missionary activities of the churches of our land.

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In the sketch of Williams' graduates who have gone to serve the Christian cause throughout the world, Professor John Hewitt has written very interestingly both of Elisha Swift and the long line from which he came. His father, Seth, was one of the original trustees of Williams College and held this office until his death. The inscription on his gravestone describes him as "possessing an amiable temper, strong mental powers, and all the Christian virtues." Ebenezer Kellogg (Yale 1810), who was Professor of Ancient Languages in Williams from 1815 to 1844, describes him as "a little above the middle stature, with a strong frame, and large features; not at all studious of the graces of dress, manners or conversation, warm and open in his temper, evangelical in his religious views, serious in the general tone of his intercourse with his people, zealous in the labors of the ministry, decided in his opinions, and prudent and energetic in his measures." It is not difficult to see where Elisha Swift got many of the outstanding qualities of his character.

I have not been able to ascertain just what Elisha Swift was doing after he graduated from Williams in 1813. We see him next in the fall of 1814, as a student in the Princeton Theological Seminary. After the founding of the Seminary, the first students entered in the fall of 1812. The first class graduated just before Elisha Swift's, and Elisha Swift came, I think, in the third class that went out from Princeton, leaving in the year 1816. While he was in the Seminary, the great missionary movement which was just beginning was engrossing the thought and enlisting the devotion of earnest students at Princeton. As in other Seminaries, the voluntary organization of the students was known as "The Society of Inquiry" and it was a fostering place of missionary intelligence and consecration. The society had rigid rules. A fine of twenty-five cents was charged for absence and half this amount for tardiness, or for being out of the meeting for more than fifteen minutes. Swift was secre-

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tary of the society and it carried on correspondence with foreign missionaries like Judson and Morrison soliciting information. There is in print in an old paper a letter received by the Society from John Phillips of South Africa. It covers ten long closely printed columns. Mr. Phillips closes by saying, "This communication has been got up in great haste". One wonders what he could have done with adequate time. I have read the early minute book of the Society and noted down some of the subjects of debate: "Is not the example of the Apostles to be considered of divine authority requiring us to carry the gospel into destitute places in preference to laboring where it is already known?" "Do we behold the dawn of the millenium?" "In the present destitute situation of some parts of our own country would it be expedient to send missionaries to foreign lands?" "Is it not a duty of graduates of the Seminary to spend one or two years in missionary labors?" "Is it the duty of a missionary to go into a country to preach the gospel where from the existing laws and regulations or from any other cause he will be in imminent danger of losing his life?" "Ought ordained missionaries to do anything but preach?" It was in an atmosphere where these questions were under constant and conscientious discussion that Swift prepared for the ministry.

Swift was graduated from the Seminary in 1816 and again I have not been able to learn where he spent that year, 1816-17. He does not tell in his letter of application which he addressed to the American Board asking that he be appointed missionary to a foreign country. That letter has happily been discovered. The original was in the possession of Elisha Swift's granddaughter, Mrs. C. W. Graves of Logansport, Indiana, and through the kindness of Dr. Kelso, I have here a full copy of that letter to the Board. Let me read the whole letter just as I have it:

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“Theo. Seminary, Princeton, N. J.
The Prudential Committee of the American Board of
Commissioners for Foreign Missions

“Rev. Fathers and Brethren:

“I beg leave to request your attention, while in offering myself as a Candidate for the Missionary service, I state the views and motives which have led me to this solemn and important determination and respectfully to ask your paternal aid, advice and direction.

“It may be proper, however, previously to attempt to state a reason for the hope that is within me, that my Rev. Fathers on whom the responsibility of selecting the missionaries of the cross rests, may have all that information of which the circumstances will admit.

“My Father, who was for several years Pastor of the church in Williams Town, Massachusetts, died when I was in the morning of life. By that event I was left destitute of the means of obtaining a public education. By preparing for a profession to which I considered myself in these circumstances destined, I received from a distinguished and pious citizen of the state of N. York the promise of sufficient patronage to defray the immediate expenses of a Collegiate course of education, and soon after entered the Institution in my native town. I graduated at that place in the autumn of 1813, and by the liberal aid of the Fund of this Seminary, I am now pursuing my Theological studies in this town.

“Although I enjoyed for my earliest years, the example and pious instruction of a faithful Father, and often as is perhaps common in such cases, had strong impressions upon mind, and the frequent strivings of the blessed Spirit, yet these precious seasons, and means of grace, were all wickedly misimproved and forgotten, and I continued until the closing years of my College life, ignorant of the great evil of sin, or the deep depravity of my own heart.

“In the winter of 1811-12, the Rev. and excellent Mr.

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Nott, now in Asia, and whose pious example, I should esteem it the highest privilege to be permitted and enabled to imitate, came to supply the vacant congregation in Williams Town.

“During the revival in Town and College, which followed his administrations, after he had sailed for India, my attention was early engaged, and I then obtained that hope of an interest in the merits of ‘the Lord our Righteousness’, which though often shaken by seasons of long and painful doubt and anxiety, I have ever since retained.

“To detain you by attempting to describe the various feelings of my heart, during this period would be perhaps useless; and I would only add that if I have ever felt that I possessed a heart deceitful above all things and desperately wicked, if I have ever known anything of the value of the atoning blood of the Lamb of God, if I have ever felt the flame of divine love enkindled in my heart, it was during this happy as well as distressful period.

“I am sensible that the true state of a depraved and treacherous heart, cannot be determined by the feelings of a few days, or a few weeks, but by the general character, the habitual disposition of its possessor. And here I am bound to acknowledge that my Christian life has by no means been such as to afford me conclusive, or, often satisfactory proof of my sincerity. Were the measure of my zeal and engagedness in the cause of the destitute heathen, and in the interests of the blessed Redeemer’s kingdom, to be estimated by the conduct of past life, I have reason to believe I should fall far below the sincere Christian, much less the Christian Missionary. It has been my crime, as I trust it has been in some degree at least my grief, that I have often possessed a cold, unfeeling and worldly spirit little corresponding with that of the Gospel; and this at the very moment when I have been surrounded by the tender mercies and preëminent smiles of a long-suffering and forgiving God.

It is in this view of the subject, that I see cause to doubt the sincerity of my profession.

“If I have ever known anything of Christian experience, it has consisted in a great degree in seeing the opposition, the obduracy and perverseness of my own heart. Its aversion to the service of God and its selfish and groveling disposition. Such a state of mind I have reason to believe I have indulged, and possessed more than most others who have had as many mercies to awaken their love, sensibility and humble gratitude. Still I cannot but hope that the glory of God, and the peace of Zion, are often dear to my soul.

“It is now one year since I have contemplated the act, which I now perform. I had often thought of spending my life among the heathen previous to that period. To spend my life in that part of the great vineyard of our blessed Lord in which I can by the assistance of His Grace be most useful, I am under *special* obligations, by the manner in which I have received my education. After a long, and I hope, prayerful attention to the subject, this part appears to be that in which the Gospel deliverance has never been proclaimed, or the “joyful sound” of mercy heard. If I know my own heart, I think it would be impossible for me to express that sense of incompetency and unworthiness of so great and responsible an undertaking, which I have often felt and I seem to see constantly around me others whose fervent piety renders them far more suitable for so responsible a station than myself. But the reflection that God is able to do all things, and make the weakest strong gives me encouragement.

“I trust I have been aware of the danger of being actuated by motives, unsanctified in their nature, and inadequate to support me under those disappointments and trials incident to a Missionary life. To avoid these I have endeavored to examine the true state of my heart, the qualifications I possess, and the true reasons of my wishing to engage in so awfully responsible an under-

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taking. I have sought to be sensible of the sacrifices and exigencies incident to the office I seek; the deep interest of the Church in regard to the disposal of her funds, and the unhappy effect which the failures or improper conduct of Missionaries must have upon the great and glorious cause in which you are engaged; and above all, I have sought to commit my way unto the Lord, and entreated him to direct my path. I know that if I run where I am not sent, or, go uncalled, I can be of little use, and perhaps of much injury to the interests of religion among the unhappy and dying heathen. And although I think it is my ardent desire to participate in the sacrifices and sufferings as well as the pleasures of those who under your direction, are sent to 'proclaim liberty to the captives', and point those who are sitting 'in the valley and shadow of death' to the Star of Bethlehem, the promised ransom, yet I wish not to occupy the place of one who might be judged better qualified than myself.

"Having thus stated, and would hope in the fear of God, the feelings of my heart, and my convictions of duty, I submit under the Great Head of the Church, the result, and myself to your direction. Should he, 'who has purchased us with his own blood', call me to go to the distant benighted pagan with the messages of his grace, I hope to be enabled by his grace, to obey the solemn call, and labour until he shall remove me from the field. I pray that Jesus Christ and him crucified may be the theme of my future life. On the other hand, should it be thought not my duty to enter the missionary field, I trust in the same sovereign grace to enable me to submit with silence to that dispensation of his Providence. I pray that God will overrule all for his own glory. Mr. Noss and myself, had agreed to request, that should we be accepted, we may if consistent be associated together.

"I have requested our worthy and pious professors of this Seminary, to accompany this with such a letter

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as they shall deem proper. For further information, if desired, I beg leave to refer my Rev. Fathers to the Rev. Drs. Fitch, West, and Hyde of Berkshire County. Most earnestly requesting your special prayers, I am Rev. Fathers and Brethren,

“Your obdt. Servant in the Lord”

(Signed) ELISHA P. SWIFT.

He was accepted at once by the American Board, and on September 3, 1817, in the old Park Street Church in Boston, Dr. Lyman Beecher preached the ordination sermon of Elisha P. Swift and two others, all of whom were appointed for foreign country service under the American Board. But God heard Elisha Swift's prayer in a different sense—instead of granting him the fulfillment of his desire to go abroad, he chose for him a different sphere of service geographically than that on which he set his heart and he never saw the foreign field. Two reasons are suggested why Swift was never sent as a foreign missionary. He had married in the meantime and it has been stated that the ill health of his wife was one cause. It is the opinion of others that it was because just at that time the American Board did not have sufficient funds with which to send out missionaries. This is rather doubtful, because the Board had sufficient funds to send a few and one can be sure that if it could send anybody it would have found ways to send Elisha Swift. Professor Hewitt suggests in the sketch I quoted a few moments ago, and he had access to the old records of Williams College, that the reason Swift did not go was because the health of his wife was such as to make it inexpedient.

The American Board accordingly commissioned him to act as its agent and he traveled through the Synods of Virginia, Ohio, and Kentucky, and here in Western Pennsylvania. He then settled for a year in charge of churches in Dover and Milford, Delaware, and from there came to Pittsburgh, and was for fourteen years pastor

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of this Second Presbyterian Church; then for two years he gave up his pastorate and acted as full Secretary of the Western Foreign Missionary Society from 1833 to 1835. From 1835 until his death on April 3, 1865, he was pastor of the First Presbyterian Church of Allegheny, holding the corresponding secretaryship of the Society also until Walter Lowrie took it over in 1837. Swift never drew a salary of more than \$1,000 a year, either as pastor of this Church, or as Secretary of the Missionary Society.

I wish there were time here to-day to make a statement adequate to the greatness of Elisha Swift as a man in this community, as pastor of this church, and above all, as a preacher of the Christian religion. Memories of him as he came into the church in the old days, of the awe and reverence he inspired, long survived. He preached very quietly and gently at first and then warmed and kindled until at last the message poured forth in thunder and fire. Out of the lives of men like Elisha Swift the best that is in many of us here to-day sprang.

I want to speak of the two great services rendered by Swift. First was the establishment of the Western Theological Seminary. There is time only briefly to refer to that. From the time of his coming in 1819, Swift saw the necessity here for the establishment of an adequate school for the preparation of men for the ministry west of the Allegheny Mountains. He knew what was coming in the generations to follow—he looked in the early days out toward the waters of the Pacific and he began at once with a group of far-seeing men to meet the necessities of that time. In 1827 with his little group of associates, he joined in founding the Western Theological Seminary. In the beginning he was the Western Theological Seminary. He and Mr. Joseph Stockton were appointed the faculty. For some reason Mr. Stockton was unable to serve and Elisha Swift alone was the entire faculty of the Western Theological Seminary for

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the first year and he gave full and adequate preparation to the students for the work they were setting out to do. We look with gratitude to his foresight, his quality of drawing men together, to bind them in a common aim, out of which sprang our Western Seminary.

He was also the founder of the organized foreign missionary work of the Presbyterian Church in the United States of America. As you know, when the Synod of Pittsburgh was first organized in 1802, it styled itself the Western Missionary Society and for over twenty-five years had a Board of Trustees which carried on the affairs of the Synod as a Missionary Society. Swift for many years was Secretary of this Board, and out of this Western Missionary Society ultimately developed by way of the Western Foreign Missionary Society our present Board of Foreign Missions. He had been making preparations for this for years as he went around among the churches in Western Pennsylvania and Eastern Ohio. As he talked with the leading men with whom he worked in the founding of the Western Theological Seminary, he had always in the back of his mind one clear idea, and he carried this with him wherever he went, and never I suppose from the time when his offer was declined by the American Board to go as a foreign missionary, on the grounds of ill health, until the day of his death, did he relinquish that vision. When the United Foreign Missionary Society had been dissolved in 1826 and it was clear that either the Presbyterian Church would have no Board for missions, or that it would have to do all its work in conjunction with the American Board, which was part Presbyterian and chiefly Congregational, Elisha Swift saw that the time had come. So he brought before the Synod of Pittsburgh in 1831, his carefully thought out plan. He had drafted all documents in advance and had a clear argument as to what should be done and how, and here is the preamble:

“It is a fact which the members of the Presbyterian Church, in common with some other branches of Christ’s

visible empire, recognize with joy and gratitude to God, that the indications of prophecy and the signs of the times, call upon all who love our Lord Jesus Christ, in sincerity, of every denomination, and of every clime, to employ redoubled exertions, to extend the glorious gospel in the earth, and especially to those, who are enveloped in pagan and anti-Christian darkness. The time appears to have come, when Zion should awake and put on her strength, and not only plead before the throne, with increasing importunity, for the fulfillment of the blessed promise made to the Mediator, that all nations should flow unto Him and be saved, that the mountain of the Lord's house may be established; but by their actual untiring and liberal exertions, to convey to a dying world, the precious blessings contemplated in these glorious engagements of the covenant of redemption. The Church and the world, wait to see such a degree of ardor and enterprise, on this great subject, as the love of Christ, and the wants of men, demand of His own blood-bought family; living as it does, in comfort and affluence, and possessing the rich favors of a munificent Providence.

"In saying this, however, there is no wish to depreciate the exertions of the children of Zion, either in Europe, or in this country, in behalf of the pagan world. To say nothing of the Eastern continent, much has been done in these United States, in years past, and the memory of many precious servants of Christ, whose mortal bodies now moulder in distant climes, and the record of many missionary stations, now existing in various places, and under different directions, attest the truth of this cheering declaration. Especially is it with great pleasure, that this Synod recur to, and acknowledge the laudable and persevering, and truly splendid operations of the American Board of Commissioners for Foreign Missions, in the cause of the heathen world; and they cherish towards that Society and its varied and animating movements, none but unmingled feelings of respect and affection. In years past, many of them have

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esteemed it a privilege to pray for its success, and contribute to its funds; and they hope to have opportunities, in years to come, to express in similar ways their love for it. Nor do the Synod regard it as improper to recur with grateful sentiments, to those humbler efforts, which they were enabled, in departed years, to put forth through the Western Missionary Society, in this great and good cause.

“Still, however, much remains to be done. The resources of large districts of the Presbyterian Church, are slumbering in inaction, and experience for a few years past, has demonstrated the fact, that they cannot be fully drawn, by a society so remote as the American Board, or by any that does not involve an ecclesiastical organization comporting with the honest predilections of many of our people. No judicatory of the Presbyterian Church, it is believed, can act at this time on this subject, with as much propriety and prospect of unanimity as this; and from various considerations, which it is unnecessary to specify, it is also believed that no position on the continent is so favorable as this, for undertaking the institution of a society, which will bring up the forces of the Presbyterian Church, in the Middle and Western States, to this great and blessed work.

“Without any feeling of unkindness to any existing Board, *here* in these western regions, of this large and opulent republic, the friends of the perishing heathen, can *lift up a banner* intended for other benefactors, and other ardent aspirants after missionary toils and labors, than any institution has yet numbered, and from hence a stream of benevolence can roll, which shall meet and commingle with those of distant places, and the friends of God, even here, supply its demands without coming in unhappy conflict, with any other society whatever. Disclaiming all party feelings, therefore, and listening to that voice from the Mediatorial throne, which seems to say, ‘Arise and be doing—collect my scattered soldiers, *and display my banner*, for the day of Salvation is open-

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ing on the world!’ This Synod, trusting in the aid and guidance of the God of Missions:

“Resolved, 1st. That it is expedient forthwith to establish a Society or Board of Foreign Missions, on such a plan as will admit of the co-operation of such parts of the Presbyterian Church as may think proper to unite with it, in this great and important concern.”

There you have the great rocks on which Elisha Swift stood and upon which he proposed to build, and standing on which he made his missionary call. That was the beginning. The Synod responded to that appeal. It organized a society with Harmar Denny as President and Francis Herron as Chairman of the Executive Committee, but with Elisha Swift the central and inspiring force, the man who thought the plans through, the man with whom God was talking, and destroying all his enemies before him and making ready for him a great name like unto the names of the great ones of the earth.

It would not be appropriate nor would there be any time this morning to tell in detail the work of the Foreign Missionary Society. I have read its minutes—they are written in beautiful handwriting, bound in a priceless old volume in rotting leather, which we keep in the safe in New York City. It was proposed that we should bring it out here for exhibition, but as yet we have not had opportunity to copy the full document, and we dared not risk it. But when you come to New York we should be delighted to show it to you, these heroic pages telling its story from the time of its beginning in 1831 to the time of the passing over of the work by the Society to the Board of Foreign Missions. Those pioneers knew nothing about foreign work, they had to learn it all by costly experience, and costly experience it was to the members of the first foreign missionary board. They appointed Penny, Barr, Lowrie, and Reed; Barr died of cholera in Richmond, Va., before he sailed; Penny who sailed alone to Africa was back in less than six months; Reed was dying on the voyage to India and was sent back

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in less than six months; and John C. Lowrie, the only one remaining of the four, had to come back because of ill health. What would you and I have done with disaster after disaster like these befalling us? Not for one moment did Elisha Swift relinquish his vision, but steadfastly carried the enterprise through. There will be more to be said about that in the closing session of the General Assembly next Wednesday morning.

I want to say a word or two more regarding the way Elisha Swift realized his dream and then a closing word regarding the kind of man he was and the figure he makes in our memory. Elisha Swift believed that every Christian by virtue of being a Christian was obliged to have part in the missionary work—that it was not optional whether he should belong or not to a missionary society for this purpose. His endeavor from first to last was to persuade the General Assembly of the Presbyterian Church to organize itself as a missionary agency; holding that it was the business of the Church as such to conduct the foreign missionary enterprise and to be responsible for the administration of that enterprise. And thank God this view at last was accepted. I have here the paper which he presented to the Assembly in 1835. As you may know, the Assembly of 1835 voted thus to take over the Western Foreign Missionary Society and the Society made its plans to this end. Then in 1836 by a narrow majority of four the Assembly reversed this action. Against this reversal the directors of the Society issued a dignified but earnest protest to the Church deeming the action of the Assembly of 1836 tantamount to a breach of contract. In 1837 the schism of the Church occurred and the Old School Assembly to which Swift and Lowrie and almost, if not all, the directors of the Western Foreign Missionary Society adhered, reapproved and carried out the action of the Assembly of 1835. I think that protest of the Directors dated June 27, 1836, and written by Dr. Swift should be made available. It is too long for me to quote but I would read its last two sections:

“In view, then, of the circumstances in which we are now placed as a Society, and a Church, by the aspect of the world—by the example of sister denominations—and by the decision of the last General Assembly, let us, beloved brethren, arise with new energy and zeal, to prosecute the too-much neglected work of foreign missions. Let not the disappointment of our plans, and the unexpected counter-action of our reasonable wishes, fill our minds or the souls of our people, with discouragement and despair. If our eye is single—if our intentions are sincere, we can present the pressure of our circumstances before the throne of God with increased confidence. Our brethren, who, by such immense exertions, were barely able, after several of our friends had left their posts to vote down the contract, will, on reflection, see how impossible it is for us to secure a general ecclesiastical organization but through the General Assembly, and they will become convinced that nothing can be gained to them, much less to the cause of foreign missions, by attempting to prevent it; throwing upon themselves, as it must, a great amount of responsibility, and giving no additional acceptability to the Board for whose sake they propose to do it. If we are active and prompt, and prayerful, in the cause; if we bring the foreign missionary enterprise before the minds of our people, and before God, with a growing conviction of its importance, Heaven will listen to our supplications, and the Redeemer of Israel will provide. A question like this will lose nothing by standing on its own naked merits before the Church and the world; and our Church will, in due time, award us with little opposition, that organization which it would have been undesirable to gain by a bare majority.

“In the meantime, the Board of the Synod will resume its duties and go forward, relying upon the pledge of active co-operation given by the brethren from all parts of the Church, in the meeting to which we have referred. From the spirit of that meeting, they hope and

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trust it may be a year of great results. In the provision of missionaries and assistant missionaries, as well as in the collection of funds, and the diffusion of missionary intelligence, much aid may be rendered to the Executive Committee by individual ministers, and by Presbyteries in all parts of the Church and thus aided, the Board hope to keep pace with the growing energies of the churches. We affectionately entreat our brethren in the ministry, in the eldership, and in the communion of the Church, to come up to the help of the Lord; and countenance with their contributions, their prayers, and their best energies, the attempt which must now be made to secure such an organization and concentration of effort in this work as these eventful times require. Our Church has surely strength and vigor enough to throw off the obstructions which oppress her, and take her place among those sister denominations by whose ecclesiastical appointment the trumpet of the Gospel is sounding in Burmah, in Africa, in Greece, and the wilds of America. In the former, what conquests over a dark and cruel superstition have our Baptist brethren begun to realize, and what trophies of their piety and zeal are our Methodist brethren endeavoring to rear upon the shores of paganism! Unawakened by these and other examples, is our body to sit still or to append its contributions to another institution, and never make its voice distinctly heard in the great and eventful day of the conversion of the nations? This enterprise is God's and not man's; and every Christian and every denomination, must expect to forfeit the richest influences of His grace, if there be neglect and defection when the chief Captain of the hosts marshals His forces for the day of His power. Ye watchmen of Israel! what of the night? Are not the circumstances of the world eventful? Are they not such as to show that all our Sabbath schools should be nurseries of the missionary spirit? That our monthly concerts should be replenished with the spirit of grace and supplication, and that all our judicatories and churches, in hope, in zeal, and activity, be as those who

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wait for the coming of the Lord? Surely then our Church will arise, and not remain inactive, to wait for the realization of a beautiful theory of missions, or for fear that she may offend others by fulfilling the command of Christ herself. May the God of missions pour out His Spirit upon us—raise up many devoted, heroic missionaries for the work, and cause the blessing of many who perish to come upon us! Amen.”

I would love to tell you the story if there were time this morning of the great debates of those days, debates that began in the early twenties and never ended until the Assembly of 1837. They were debates as to whether the Presbyterian Church should join the American Board as an inter-denominational national missionary agency, or whether the Presbyterian Church in its own name, in its own character, under its own responsibilities should as a Church be a missionary agency. And under the leadership of Elisha Swift, more than that of any one man, that issue was settled right. In the Assembly of 1837, after a lot of debate and deep feeling, the Board of Foreign Missions was founded and has carried forward to this day this missionary undertaking as the responsible agency of the Church.

Let me say one word about Swift and his habit of prayer. Dr. Shelton has told us of his little attic room where he went four times a day for prayer and where a book lay open on the table in which record was made of his intercessions. What power he obtained in that little room! We cease to wonder why God went with him and destroyed his enemies before him. There in that attic room he talked with God and God gave him vision and courage. He was only in his twenties when he came here as pastor of this church, and in his thirties when he got the Western Theological Seminary organized. And when in 1831 the Missionary Society was established the load which was laid on him would have been unbearable but for the strength which came to him in that attic room on his knees. The new society was poor and it was

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assuming enormous responsibilities but God upheld him and from God resources came.

Swift was a man of the boldest vision and faith. He knew ten times as much about geography as most of us in this church know. He was always thinking geographically in great terms. He planned to occupy interior Africa and dreamed of a line of stations right across the heart of the continent. Lowrie was not to stop in Calcutta but was to pass on northwestward and Afghanistan and Siberia were in Swift's mind as the region to which the Church must move on at once. At once! And now a century afterward we creep timidly along the ways which his bold spirit trod. His courage is written in the early pages of our missionary history. If he had not been the man of prayer he was he would have broken down and there would have been no great name like unto the great ones of the earth for us to be remembering here to-day.

I have brought to read to you the solid speech of that old day,—a little heavy but one wishes we could recover its power, in which he expressed his convictions as to missionary duty and the excuses by which it was evaded, in language learned from the Bible which was his habitual daily speech. You could not find to-day any more pertinent, apt reply to the common objection that we have enough to do at home and cannot spare anything for the ends of the earth, than you will find in this report of Swift's. Let me recall parts of it:

“While the Committee cherish the highest sense of the importance of domestic missions, they fear that the prevalence of such a sentiment, in the present state of the world, will not only diminish the growth of piety in our churches, and impede the progress of Foreign Missions, but partially, at least, defeat the design proposed. The essential elements of the religious prosperity of our country are not wanting. Our own denomination alone has in these United States, upwards of two hundred and fifty thousand professing Christians, and two thousand

preachers of the gospel; and there are at least two others, whose members quite exceed ours. That which the Church, and the country itself needs, is the actual development of the spiritual energy—the activity of this mass of consecrated mind in diffusing over itself, and over the world that vitality which itself has partially received. If this cannot be done, the wants of our own land must, for centuries to come, outrun its wisest and most vigorous efforts. Without this, the augmentation of numbers will but demand the increase of operative means to keep up even an ordinary action of the system; and if even two hundred and fifty thousand living children of God cannot leaven a population of fifteen million, what possible enlargement of numbers could raise the active pulsations to that inherent vigor, without which the brightest promises of millennial holiness can never be realized? Whence then, under God, is to come the impulse that moves the mystical body of Jesus on earth, in this and every other part of Protestant Christendom, to seek the sources of its prosperity? not in the artificial retention of its own increasing vital warmth, but in the freeness and activity of its own healthful diffusion; and, indeed, in the deep impression of this image upon each portion of the world which it may instrumentally incorporate with itself.

“Certainly it is not mere conjecture to affirm, that nothing but the reactive influence of such ardent, and extended and successful exertions to evangelize the pagan world alone, are suited to the nature of a pure and apostolic church. There will accumulate in all great religious communities, under the smiles of outward prosperity, an unapplied amount of possible resource and ardency of feeling, which without a sufficiently great and appropriate object will, in some way, prey upon, weaken and derange the true interests of the community to which it belongs: while its utmost application to the greatest good of millions of benighted sinners becomes the hal-
lowed means of healing divisions, banishing error, dif-

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fusing vitality and power over the community, and, in fact, enabling a country to attain its highest elevation of real, intellectual and social prosperity. We produce no arguments to prove the accuracy of these statements, because they are grounded upon principles, the soundness of which has been experimentally shown both in ancient and in these latter times. Who, for example, can doubt that the Foreign Missionary cause has more than compensated for the amount of funds and consecrated talent which it has transferred to foreign climes? Is it not rather a gain than a loss, that the warm affections of many in the Redeemer's family clung to the regenerated islands of the Pacific,—the inviting groves of Southern Africa, where, to all that is rich and beautiful in the productions of nature, is now added whatever is simple and sincere in the piety and gratitude of minds, before in a state of almost intellectual nonentity and sensual brutality, now disenthralled and filled with the joys of a new existence. If the world stands deeply indebted, in the departments of philology, history, geography, and natural history, to the labors and researches of missionaries, how do the noble examples, the pious journals, and the patient, toilsome lives, of such men as Brainerd, Martyn, Carey, and Hall, to add no others, arouse and stimulate Christians in the performance even of the ordinary duties of life! The artless zeal, the honest self-consecration, the warm affection of converted pagans, and the Sabbaths, and prayer meetings, and death-beds of New Zealand, and Caffraria, and Tahiti, and the Sandwich Islands, are already beginning to throw back upon the churches of England and America, an amount of impulsion which more than recompenses for the means originally expended upon these missions.

“Nor is it upon the *magnitude of the enterprise of Foreign Missions*, or the *reflex influence of its advancement* upon the churches at home, that we found its claim to an increased, instead of a diminished, share of the spiritual resources of our religious community. It is

upon the equally obvious consideration, that in preparing to meet and fulfil the will of Christ and the emergencies of His empire, the actual despatch of His ambassadors into the foreign field is an affair *which lingers far behind every other acknowledged duty of His collective body*. And when it is considered how large an allowance should be made for the irrecoverable loss of health, and for frequent and early decease, among those who are to be assailed by the effects of change, privation, and every variety of climate, the number actually sent would not furnish a fair estimate of the real provision. And in some departments of this system the work must soon stop if this proportion is not restored. It is painful to think, that after all that has been done by Carey and Morrison, now numbered among the illustrious dead, to provide a translation of the Bible for one-third of mankind; that for this part this holy volume tarries, if not in their studies, or in the vicinity of the spot where they left the world, yet nearly so, and because there are too few to bear it onward in its destined way. The great Bible, and Tract and Sabbath-School institutions of Britain and the United States, by one great effort might, in a few years, if urged by the pressure of a glorious emergency, pour their respective means of salvation over all the tribes and territories of Asia and of Africa; but if there were not missionaries to go and carry the proffered boon, of what avail are the splendid and noble resolutions to supply the world in a given time—and of what avail do the supplications of Bibleless, Sabbathless, Christless nations reach their ears and move their hearts! The licentious fables of the Shasters must continue to be revealed and the leaves of the Koran to be worn as a charm.

“And do the five Protestant denominations in our land, who have embarked in Foreign Missions, remember, at this late hour, that while for a population of ten or twelve millions, they retain from eight to ten thou-

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sand ambassadors of Christ, their present entire quota for six hundred millions is less than two hundred! And does the Presbyterian Church, with her two hundred and fifty thousand communicants, and two thousand gospel ministers, remember that her lists contain the names of but forty-four now representing her ability, her piety, and her zeal, for the coming of the latter day, in heathen lands! And even this is beginning to be thought too great!

“But such is the posture of the church, such is not the posture of our country, or of the providence of God. Of our country it is not, for her commerce is widening the circumference of our national influence, with a rapidity that outruns all show of effort to spread that Gospel to which her present internal prosperity and relative standing is to be ascribed. *Burns* states that he overheard the merchants of Ispahan, in Persia, comparing the respective claims of British and American chintzes brought to their markets, and awarding to ours the preference; but who, in Ispahan ever heard of an American Bible or an American missionary? A commercial treaty has been recently formed by our government with the Iman of *Muscat*, whose political ascendancy on the coast exceeds that of any native prince, from the straits of Gibraltar to the Farther India, extending through twenty degrees of latitude on the African and Arabian coast, along which American productions now find their way to the interior of Adel in Africa, and the regions of Arabian Persia; but where on that extended line of communication has a messenger of Heaven, from us, ever set his foot on shore, or attempted to speak a word for the living God! To the natives of *Solomon's Navigators*, and indeed all the important *groups of islands* in the wide Pacific, American sailors are known, and new discovered islands, peopled by thousands of immortal beings, are now first visited by the enterprise of our seamen; but of God and eternity they hear nothing from us.

As to the range of our commerce with *China*, and the *Spice Islands* in the *East*, and the shores of the *Black Sea* in the *west of Asia*, and through the vast regions of Continental America, from the borders of the upper lakes, to the shores of the Pacific in one direction, and the plains of Mexico in another, it were needless to advert, but to express our grief, that on the tide of the commercial prosperity of a nation so much indebted to the gospel of God for all its wealth and glory, there might not be borne the tidings of everlasting life.

“When we speak of the paramount importance of our country and its protection against the dangers arising from a demoralizing emigration from abroad, we should remember that as Christians, *our country is the world*, as it all belongs to Christ. We should not forget that while science in the first half century of its earnest application of its principles to the useful arts, has, in a sort, annihilated time and space, and multiplied a thousand fold the elements of commerce, the actual and prospective *spread of the English language* is bringing the whole human race into a proximity which will diffuse moral influence as over one indivisible community. God, in His mysterious wisdom, is so combining and arranging the events and languages, the pursuits and intercourses of mankind, that soon the security and religious repose of any one spot on the globe must be found in the improvement of the whole, and what is now thought by the Church to be an act of mere disinterested philanthropy, Providence will compel her to regard as an affair of self-preservation. If the present train of events are not arrested in their accelerated course, how common will it soon be to find on the banks of the Missouri, or in the forests of Arkansas, the man who was last year in the cities of China, or on the banks of the Niger, thus transmitting, in a thousand forms over all parts of the country, the virtues or vices of another.

“In the absence of other movements, the Mediator of the new covenant, is speaking through the channels of

commerce, to the ear of benighted islands and continents, in accents which already begin to arouse them to open wide their doors and to call for the lights of knowledge and salvation. It is truly a humiliating while it is a joyful truth, that, in these and other ways in themselves entirely independent of the agencies of His church, He is now doing more for the conversion of the world than all its efforts put together, and soon it will be but for His people to throw, as it were, the treasures of the gospel upon the stream of human activity, and the great current itself will float them to the utmost ends of the earth. How much, indeed, like all the other dispensations of the tender and compassionate Victim of Calvary, are these outgoings of Providence, through which He is, by the power of circumstances, bringing poor, ignorant, cruel savages, to feel their need of a Gospel and a Saviour, and preparing them to greet, with grateful hearts, the men whom He will send to turn them from darkness to light, and from the power of sin and Satan unto God!

“*Nor is this all.* The same mysterious Providence which is thus arousing the pagan world, and by the force of contrast impressing a sense of its necessities, is, by the same instrumentality, accumulating and rolling back upon Christendom, those developments of heathen misery, guilt and pollution—those exhibitions of the state of society where God is unknown, which more and more and more deeply moving every sentiment of Christian philanthropy, powerfully enforce the necessity of hastening the promulgation of the gospel. If, in one aspect of the subject the Zion of our God is taught that good or evil, virtue or vice, truth or error, *this current* in all its overflowings of moral influence must now bear upon its bosom to the most distant abodes of man; by another it is made distinctly to appear by every new research, by the augmented influx of correct information, how unutterably needful it is that this ignorance

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and gloom should be dispelled, and every power of truth and holiness be put in requisition, to win the nations over to know the true God, to receive redemption, to love the Bible, and walk in the paths of eternal life. Thus has Jehovah-Jesus spoken once, yea twice, and it waits to be seen whether it must be added, *but she 'perceiveth it not'.*”

This is a good illustration of the solidity and fervor of his speech. As we stood yesterday around the shaft over his grave in the cemetery, Dr. Kelso recalled the sermon which he discovered in the Seminary, which Elisha Swift, in 1839, preached on the Fiftieth Anniversary of the founding of our General Assembly. It would be just as great a sermon now as then and dealt with the same problems that we have now, unbelief, unemployment, economic disaster, the clash of class with class, the unsettlement of old ideas.

I don't believe that I have given you a wrong impression of Elisha Swift. For fear that you might think I have, let me fortify it here with a word of Ashbel Green, one of the great leaders of the Church in the last century: “It is due to Elisha P. Swift to state that its (the Missionary Society's) origin is to be traced principally to his ardent zeal in the missionary cause.” Let me add to this the word of Dr. S. J. Wilson, in his address at the funeral of Dr. Swift: “He had no desire to have his name trumpeted through the world, yet the church to which he belonged will always cherish his name as the founder of her Board of Foreign Missions.” And to this the word of Dr. James Allison in the *Presbyterian Banner* at the time of Swift's death: “While the Presbyterian Church lasts—as long as a history of Foreign Missions remains, the name of Elisha P. Swift will be remembered. He was at all times ready to advocate with wonderful power every good cause; but the very mention of Foreign Missions fired his soul with quenchless ardor, and made his voice the sound of a

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trumpet calling to conflict and victory.” Add to this, last of all, the word of Dr. William D. Howard, pastor of the Second Church, at a convention held in Pittsburgh in 1872: “And many, I am persuaded, will retain, so long as memory continues to perform its office, a recollection of his fervid eloquence, as, rising with his theme, his great eye all aglow with the fire of genius, his heart heaving with emotion, and his majestic form raised to its full height, in trumpet tones he declaimed against sin, or

In strains as sweet
As angels use

he pleaded with sinners to be reconciled to God. This great and good man may be regarded as the founder of the Presbyterian Board of Foreign Missions.”

And so he went forth from the great work he had done on earth. And as we think of him the words of the young prophet whose name he bore come back to us, as he watched Elijah taken from him beyond the Jordan: “My father, my father, the chariots of Israel and the horsemen thereof”. And what can we do but make the young prophet’s prayer our own—“I pray thee let a double portion of thy spirit be upon me”?

Memorial Service to Walter Lowrie

On Sunday evening, May 31st, 1931, a service in memory of the Honorable Walter Lowrie, the first Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., was held in the First Presbyterian Church of Butler, Pa., of which he was a member in his early manhood.

PRESENTING THE TABLET

REV. S. WILMER BEITLER

We, to-night, are singularly honored in having the privilege of honoring one of Butler's noblest citizens. We are honored in honoring one of the charter members of this church, whose name is entered upon the charter of the church, now more than one hundred years old. We are honored in honoring one of this church's earliest elders. We are honored in the privilege of honoring one of our country's great statesmen, a man preëminent not only in the Church but in national affairs, over whom may well be draped the stars and stripes and the flag bearing the cross emblematic of suffering and sacrifice, emblematic of a life lived, a service rendered, death conquered, and immortality immortalized.

This church rejoices in her sons and her daughters who have passed on to this generation a priceless inheritance—a heritage that places upon us the tremendous responsibility of handing on the same—untarnished, undimmed, magnified, and glorified,—to the generations that are yet to follow. We do well to bring to the attention of our children and to our children's children the lives of noble men in the service of Almighty God. Such an one was Walter Lowrie, who not only represented his nation but represented his church, serving both with fidelity, with honor, uprightness, judgment, attaining things, deserving the commendation of both nation and church.

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In his honor to-night we unveil this tablet, hoping that our children, looking on the record of this noble life, will learn the message of that life, and carrying on, under God's providence, will accomplish even greater things than their forefathers and place the church of the Living God in the forefront of life's experiences, meriting the crown which we know is his and the reward which cometh to all them that are faithful unto death. So to-night we rejoice in this privilege that is ours in paying tribute to the glory of God and to one of His servants, Walter Lowrie.

This tablet, which will be unveiled by our senior elder, Mr. W. D. Brandon, will be a companion piece to the tablet that was unveiled to the memory of our beloved S. Hall Young, pioneer in National Missions to Alaska. As we are thus in intimate relationship with National Missions, so this gives this church intimate relationship with Foreign Missions through the first Secretary of the Board of Foreign Missions, who gave to the cause three sons. And missionary endeavor a century ago was an adventure in faith beyond the imagination of our present day.

To our senior elder we have assigned the privilege of unveiling the tablet in appreciation of, in memory of—our tribute to—Walter Lowrie—Mr. Brandon.

ACCEPTING THE TABLET

MR. W. D. BRANDON

It has become my privilege to accept this tablet on behalf of this congregation. All over this land the people of this nation have been engaged in paying tribute to the memory of their military heroes. Our patriotism is stirred on those occasions and we are glad that they are observed.

When I was a boy at college we were assigned the funeral oration of the great Greek historian, Thucydides, and we learned then that the Greeks took the lead

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in establishing this matter of funeral orations and thus perpetuating not only the history of their country but stimulating the patriotism of the nation.

I read a few days ago in New York City where an organization of women, bearing a French name, unveiled a tablet to the memory of the Maid of Orleans, perhaps France's greatest military heroine.

Lincoln's great dedication address at Gettysburg will live as the highest tribute of respect ever paid to the memory of a country's military heroes and loyal defenders. No one would wish to detract in the least from this spirit of patriotic devotion.

These occasions are right and proper, but "peace has its victories not less renowned than the victories of war". It seems to me that the world has been slow to recognize this and to pay proper tribute and commemorate the memory of the great "heroes of faith" and their mighty victories.

I wonder if the time has come when we are about to make amends for this neglect. I notice this last week where a tablet was unveiled to testify to the pioneer work of Dr. Hugh Thompson Kerr and his church, the Shadyside Presbyterian Church, as a pioneer in the matter of broadcasting the Gospel. He has been doing it now for nine years, the first, I believe, to attempt this work, and has thus been a pioneer in this particular matter, using this late, perhaps the most wondrous of the modern inventions, in broadcasting and spreading the Gospel to the ends of the earth.

So, in accepting this tablet on behalf of this First Presbyterian Church of Butler, thus to commemorate the memory of one of its charter members and for many years an elder in this church, Hon. Walter Lowrie, we realize it is only in line with this thought and the proper thing for us to do, thus to pay tribute to the memory of one who was a pioneer in the great work of Christian Missions.

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INTRODUCING DR. ROBERT E. SPEER

REV. S. WILMER BEITLER

To-night we are twice honored, in memories of the past and in realizations of the present. Our church is honored in the beginnings of things and in the glorious results as they are represented by the man we honor and by the man who comes to us to pay honor to his predecessor.

We rejoice in the coming to us tonight of Dr. Speer, who has graciously given us this time out of the busy life that he leads. We rejoice in the privilege that is ours in having him bring us the message in dedication of this tablet to the first Secretary of our Board of Foreign Missions, the successor paying tribute to the man who led the way, who blazoned the trail toward the work and attainment of our great Board of Foreign Missions. In the coming of Dr. Speer to-night we rejoice in the place that he has, not only in our nation, but the place that he has among the nations of the world—Dr. Robert E. Speer, Secretary of our Board of Foreign Missions.

Walter Lowrie

BY ROBERT E. SPEER

To have a part in this service in memory of the greatest man who ever went out from Butler County to serve the world is both a duty and a joy. It is a duty because, as Dr. Beitler has just said, I have the honor to stand in the great succession that Walter Lowrie began. He was the first Secretary of the Board of Foreign Missions of our church. He was succeeded when he died in 1868 by his son and associate, John C. Lowrie, of whom we shall have occasion to speak before the evening is over, and just forty years ago I came into the service of our Board as John Lowrie's successor, so that our three lives compass the whole century of the foreign missionary work of our church. Indeed, for that matter, that century is compassed by two lives. John Lowrie was one of the first missionaries who went out, with the blessing of his father, in the year 1833 to India; he lived until the year 1894, so that for three years we were together, as his ministry was ending and my service was beginning. There have, of course, been many other Secretaries, a noble company, but our two lives, Dr. John C. Lowrie's and mine, compass the whole century of the foreign missionary work of our church. In behalf of the Secretaries of our Board and of the Board itself and of the General Assembly, it is a duty to be here this evening to share in this memorial service.

It is not only a duty, it is a joy. I spent my boyhood in Huntingdon County, only a few miles away from the farm where Walter Lowrie settled with his father when they came to this country in 1792, and while I never knew Walter Lowrie I knew his grandchildren, and again and again our lives have touched through the years, and I know from them and from John Lowrie and from Walter Lowrie's grandson, J. Walter Lowrie, who died only a few years ago in China, what the spirit of

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their ancestor was. And I am glad to speak also for Walter Lowrie, and in his memory, as myself too a child of that great immigration of the Scotch, either directly from Scotland or by way of Northern Ireland, that poured into our country at the close of the eighteenth and the beginning of the nineteenth century. My grandfather and grandmother were members of that great migration, and I know well the temper of that Scotch and Scotch-Irish constituency that came to America, and can speak with deep joy of the kind of man that Walter Lowrie was, and the great ancestry that lay behind him.

When I first came into the service of the Board, Dr. John Lowrie was engaged for those last three years of his life in editing two volumes—one was the history written by Dr. Ashbel Green of Philadelphia of all the beginnings of the missionary work, home and foreign, of the Presbyterian Church, and the other was a Memoir of Walter Lowrie which, with great love and tenderness, his eldest son was completing, and these two books John bequeathed to the Church as his last missionary work. That Memoir of his father begins with the lovely sketch that Walter Lowrie wrote himself just as he was beginning his career as United States Senator from Pennsylvania in Washington, and it covers the first twenty-four or twenty-five years of his life. The sketch begins with the remark, "I was born in the city of Edinburgh on December 10, 1784, of poor, respectable and pious parents." It is interesting to note that that is the very remark that David Livingstone had to make with regard to his birth, as well. He was born in the village of Blantyre near Glasgow, "of poor, but pious parents;" only Walter Lowrie did not say "but;" he said he was "born of poor, respectable *and* pious parents." His father had been a Covenanter, but he did not like the rigidity of the old Covenanter relationships in which he found himself and what he regarded as their lack of charity, and he went over to the Presbyterian Church in Scotland.

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He belonged to the Lowlands of Scotland and his wife belonged to the Highlands, and Walter Lowrie loved to say that in this old father and mother the Highlands and the Lowlands were joined together.

His father had nothing but a common school education, but as a farmer first in Huntingdon County and then here in Butler County he acquired for himself a very good education. His mother, Walter said, knew not one single word of English when she was married to his father—her native tongue was the Gaelic; happily, his father also spoke Gaelic and he taught his wife the English language day by day.

In the year 1792 the family moved to America; there were a half dozen children or so and the father and mother. When they reached New York City the father left the family while he went on foot across country, over New Jersey and Pennsylvania, into Huntingdon County. A friend of his had already taken up his residence there and under his guidance Walter Lowrie's father purchased a farm of rather poor soil which required great labor to provide a livelihood, and then he went back to New York to bring the family. They hired a man to haul the household goods and bought a light wagon which Mr. Lowrie drove with a team of horses, carrying Mrs. Lowrie and the younger children. When they got to Harrisburg, the drayman began to lose heart, and at Clark's Ferry, just above Harrisburg, he refused to go any farther and turned back, leaving the household goods on the bank of the Susquehanna River. The family got them over, however, piling most of them on the spring wagon, and thence rode and walked on over into Huntingdon County and there tried for some seven years to make a subsistence on their little farm. Mr. Lowrie, Walter's father, knew nothing whatsoever about farming, and his eldest son knew nothing about manual labor, and they had hard work settling in the wilderness to get their beginning.

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After a little while, hearing of greater agricultural possibilities farther west, and of the larger wealth of Butler County as compared with Huntingdon County, he set out alone to look for a farm here in Butler County and found what satisfied him near what is now the village of Emlenton on a little eminence looking down over the Allegheny River. He went back then to get his family and make a new home in Butler County. On their way westward, young Walter, coming behind with fifteen sheep and twenty-five hogs, found it a little difficult to keep up with the rest of the family and told them to go on and he would make his way out alone; he was a boy of seventeen at the time and he had very unruly cattle to bring with him. So he was left behind. Once, coming to one of the Conemaugh branches, and finding it some three or four feet deep, and having to cross, he carried the sheep and hogs over to the other side. When he came to the Allegheny River he found it so full of ice that the ferryman would not bring him across. There was a foot of snow on the ground and he and his stock would have frozen if it had not been for a hospitable Irishman living nearby. A few days later young Walter came on, with none of his stock lost by the way, and joined the father and the rest of the family on the farm here in the northeastern corner of Butler County. There they lived the life of the pioneers.

It would be well for us men and women of this later day to go back and learn more of what our fathers went through in hewing out farms in these wildernesses for us, traveling across these mountains and these forests, and fording these streams and tramping out the thoroughfares, and also, if we might, to recover today some of the iron fidelity to conviction and religious principle which the best of the fathers had. John Lowrie, Walter's father, was a man of this stuff. He was a ruling elder in the church of Scrubgrass in Butler County and Aaron Williams once said of him: "He was a model elder, and was a most efficient helper of his pastor, the Rev. Robert

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Johnston, in the great work of grace which that church enjoyed. He is said to have been a 'host in himself in the church,' although it is to be regretted that the details of his life have not been recorded. One circumstance is mentioned as showing his firmness in standing by his religious convictions. As a juror, he was in a case which the judge wished to end on the Sabbath; but the old gentleman refused to come into court on that day, and the case had to wait until Monday, much to the judge's vexation. His later years were spent in peace, chiefly occupied with the reading of the Scriptures and missionary intelligence."

In such a home, children grew up in piety and honor. In these surroundings Walter settled down very earnestly, like the industrious and faithful lad that he was, to help the family make their home. As the years went by they laid foundations for a comfortable and enduring prosperity. It was not long before the farm was in order; then they built a sawmill. Walter sawed out sixty dollars worth of lumber that second year, and the following spring when the freshets came, drove his lumber down to Pittsburgh, and then walked back, contributing the money to the scanty family treasury. After that they built a gristmill, and again Walter postponed his education to build a housing over the wheel of the gristmill so that it would not freeze in winter.

Then he confided to his father one day the great ambition of his heart—to give his life to the Christian ministry. The old man heard him with great joy, but explained to him that there was no money that could be provided. He could only wish him Godspeed and do what little could be done at home to ease the way to the fulfillment of Walter's ambition. Of course, anything like going off to some distant school was an impossibility. And no schools were available nearby. So young Walter went off to study a few miles from home with Robert Johnston. He was there for only four months, trying to master Latin and Greek, when his conscience

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urged him to go home again and try to ease the labors on the farm for the father and brothers and sisters. So he postponed his education for still a few more years that he might do his full duty at home. Then, when at last they could spare him, he went over to the old Concord Church for two years' careful study with John McPherrin, who was then one of the leading ministers west of the Alleghenies. He built for himself a little log cabin, eight by ten feet; there he kept his books and lived, eating with the family. He used to go to bed at ten o'clock and rise at four, Mr. McPherrin arising at five and listening to Walter reciting his lessons from five o'clock on until time for the regular duties of the farm. Then in the late afternoon Walter came back to his studies again. For two years he did his work with Mr. McPherrin and acquired his Latin and Greek.

Then something else happened; he fell very deeply in love, with Mr. McPherrin's daughter Amelia. Mr. McPherrin did not look with favor upon the suit of Walter for Amelia; I am not sure that this didn't enter into the abbreviation of Walter's Latin and Greek education. At any rate it was postponed indefinitely. That is all he tells of the old story. Walter left Mr. McPherrin in 1807 and came to Butler, which was then only a little village, opened a school where he had forty pupils who paid him six dollars per pupil per year, which gave him an income of two hundred forty dollars. It cost him only one hundred dollars a year for his board and his room and his washing, so he felt that after all he was launched out on a career of considerable financial affluence.

Things did not go smoothly in the love affair. However, in the next spring we know he married Amelia and they settled here in Butler. In speaking of his father's life, old John C. Lowrie once quaintly remarked that there were some providential circumstances connected with the marriage of his father. One day I asked him to tell me what they were; he said, "No." He did not

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think that he should say more about it, but he thought that the circumstances were very distinctly providential. I learned afterwards from Dr. William Speer wherein the Providence consisted. Old Dr. Speer was a very distant cousin of mine who lived in the town of Washington in the southwestern corner of the State, and was one of our early missionaries to China, returning after several years for a long and honorable career of usefulness in the Church at home. One of the earliest books we have on the responsibility of men for the trusteeship of wealth was written by Dr. Speer two generations ago. "Why, yes," he said one day, "I can tell you what those providential circumstances were; Walter got weary waiting for Mr. McPherrin's consent. One evening he came riding by on a good horse; he snatched up Amelia behind him and came up to Butler and they were married." Dr. Speer told a different version of the story to another friend; he said the wedding took place in the springtime and that Amelia was aiding and abetting in the providential circumstances. Walter came by with a companion in a sleigh, Amelia was ready and climbed in. They set up their housekeeping after they had been married quietly here in Butler that evening.

Perhaps at this distant day we can judge charitably the harsh procedure of the Presbytery as we certainly shall judge charitably the bold behavior of Walter Lowrie and Amelia McPherrin who were as noble and blameless souls as one could find. For lessons that we may well learn for ourselves, I venture to transcribe the records of the Erie Presbytery in the matter:

Place of Meeting.....	Plain Grove
Date.....	August 23 & 24, 1808
Moderator.....	Rev. John Boyd
Clerk.....	Rev. Thomas E. Hughes

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Ministers Present

John McPherrin	Robert Lee
Thomas E. Hughes	Abraham Boyd
William Wick	John Boyd
Samuel Tait	Benjamin Boyd
James Satterfield	William Woods
Joseph Stockton	Alexander Cook
Nicholas Pittinger	Robert Johnston
Cyrus Riggs	

Elders Present

William Nyman	Ezekiel Miller
Joseph Smith	Jonathan Reppard
William Brackinridge	John Clark
John Sloan	Ephraim Harris
Robert Bovard	

The paper having to do with Walter Lowrie appears to have originated with the Session of the Concord Church, being presented to the Presbytery and referred to the General Assembly, which returned it to the Presbytery without having taken any action on it; Presbytery therefore proceeds to undertake the task.

Charge

I do hereby offer a charge, according to common fame against Walter Lowrie, of immoral conduct in treating the Rev. John McPherrin and his family in an unchristian, insulting and outrageous manner, which scene of abuse said Lowrie began some time ago and terminated about the first of January last, when he, with three others carried off Mr. McPherrin's daughter, a minor, by force, and took her to the town of Butler, and there was married to her by a man, formerly a magistrate, whose character is not much noted for anything noble or pious.

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Given under my hand this 2nd day of March,
1808. JOHN CHRISTY.

Walter Lowrie, being present, acknowledged himself guilty of the facts stated in the charge. Whereupon Presbytery, taking into their serious views the enormity of the offense as being a series of atrocious crimes against the laws of God, the rights of parents, the happiness of families, the purity of the Church and the peace of Society, do judge that the said Walter Lowrie be publicly rebuked by the Moderator of the Presbytery and suspended from the sacraments of the Church until he give satisfactory evidence of sorrow and repentance and that a copy of this record be read to the congregation of Concord.

The minutes of the above meeting were approved by Synod October 6, 1908, William Speer being the Moderator.

That turned Walter to the great course and career of his life. He carried on his school here in Butler and commended himself to everybody in the community. He was a young man of ability, of industry, of absolute integrity, and became a standby to all who wanted any trustworthy agent in this community. He was employed soon as Clerk for the County Commissioners, with pay of eighty dollars a year, which very much increased his income. The Commissioners allowed him to do all the work of the office in the evening.

Of course, the whole country was opening up then; all kinds of questions arose with regard to titles; men were required who were trustworthy in the matter of surveying lines between property and property, and County and County, and Walter Lowrie found himself very soon a chosen leader in the community. While he was still only a young man, barely out of his teens, he was sent in the year 1811 to the House of Representa-

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tives in the Harrisburg Legislature, and after one year in the House, he was elected to the State Senate, where he served six years more. He was, I suppose, the most useful Representative of these western counties. There were great problems then arising, the development of education, of communications, of the rivers and water power and navigation. Walter Lowrie led in these regards. He was appointed chairman of the commission made up of Representatives of the States of Pennsylvania, Ohio, Virginia, Kentucky and Indiana to survey the Ohio River, six or eight hundred miles from Pittsburgh down to Louisville and prepare the river for navigation.

So popular did he become that in 1818 when it was necessary to elect a United States Senator from Pennsylvania, Walter Lowrie was chosen to that post, and for six years he served in the United States Senate. I have been reading the last week the volume in McMaster's History of the United States, dealing with the years 1820 to 1831, and one can realize what kind of a man Walter Lowrie was and what kind of work he had to do when he remembers the events of those important years in the history of our nation. He served chiefly on the committees dealing with finance, public lands, and Indian affairs, although on many other committees, as well. He spoke seldom but always with weight.

At the end of his term of service he let it be known that he did not intend to stand for re-election. The United States Senate urged on him accordingly his acceptance of the permanent position of Secretary of the Senate. He had for his colleagues Daniel Webster, Henry Clay, John C. Calhoun, John Randolph—they were great days in the United States Senate—and those were the men who picked Walter Lowrie for permanent Secretary of the Senate. He served in that position from the expiration of his term as Pennsylvania Senator in 1828 until 1835. He might have been something more than United States Senator, than Secretary in the Sen-

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ate. John C. Lowrie intimates that it was the intention to make him Secretary of the Treasury in the administration just following the expiration of his term as United States Senator. I am not sure whether there is good ground for that or not.

At any rate, Walter Lowrie turned from all this to answer another call. From his earliest boyhood he had been a lad of deep religious earnestness. He tells us that while he was still on the farm in Huntingdon County he was reading his Bible, although the New Testament did not interest him very much. He loved far more the virile stories of the Old Testament.

One day he went to a neighbor's home and picked up a book which he had never seen before; on the very first page to which he turned, he read, "All night the dreadless Angel, unperceived, through Heaven's wide champion, held his way, till Morn." The boy was transported; he had found John Milton's "Paradise Lost". And he buried himself in the glorious lines of Milton's verse. Day after day he came back to read some more. Then he got hold of Bunyan's "Pilgrim's Progress" and "The Holy War". It was not long before the purpose of the ministry formed itself definitely in his mind. If John McPherrin had not interfered, we might have had a noble minister instead of the missionary secretary.

In Washington he held a weekly prayer meeting in his house, attended by Representatives and Senators. I wonder if they have many of that kind now. He organized a temperance society. Perhaps some names could be suggested out of the present Representatives in Washington as members for such a society, if it might be re-organized. He was one of the most ardent supporters of the old Colonization Society. He was deeply interested in the Indians and in Negro slaves. Already in his home he was interesting his sons particularly in China. He met with some Chinese acquaintances in Washington—I don't know what brought them there—and got greatly interested in China, to such an extent

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that he attempted to master the Chinese language; and, before he died he had acquired a very good general knowledge of Chinese. He taught Chinese to some of his children. He had one of them learn a new Chinese character every morning, bringing it to the breakfast table written on his finger nails. And he himself used to rise two hours earlier in the morning to finish his study of Chinese. In his journal while a member of the Senate, he writes: "My very heart and soul are pained with the thought of the immense multitudes in China ignorant of the way of life, without God, without the Word of God. Have concluded to make a trial without assistance except from books to learn this difficult language. Should the way open for my going to them with the words of life, I feel that I could leave all for that purpose."

Very soon his eldest son told him he had it in his heart to go as a missionary to foreign fields and he was among the first four missionaries to be sent out by the Western Society, whose Centennial we are going to observe in the next week. Walter Lowrie threw himself heart and soul into the movement that was behind these young men, eager to go out to the foreign field. He became the first Vice President of this Western Society and the first large donation which it received of one thousand dollars was a gift from him.

It was not very long before those who were interested in the Society began to press Lowrie that he should withdraw from politics and give himself to this missionary work. In 1835 Elisha Swift, pastor of the Second Church in Pittsburgh, having served two years as Secretary of the Society, felt that he could not go on and Lowrie was urged to accept the position. He declined, but the next year said "Yes", now he would accept as soon as he could honorably release himself from his duties in the United States Senate. He was the more disposed to do this because the great principle which he and Swift held had been accepted by the General Assembly; that principle was that the Church is a missionary

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organization; that every member of the Church is a member, by virtue of his membership in the Church, of the missionary society.

Now, the American Board of Foreign Missions had organized, as you know, on a different principle. That principle was a voluntary principle; that everybody who believed in this work could join this society. Well, Walter Lowrie and Elisha Swift rejected the voluntary principle. They said that missionary work is not a matter of option; that Christians haven't any choice; if they belong to the Christian Church they belong to the society, the object of whose existence is to make the Gospel known to the whole world. And when the General Assembly accepted that view, Walter Lowrie was ready. He resigned his place in the Senate, attached himself to the new society, with a modest salary even in those days; went to the City of New York; and there spent the rest of his days. The spirit in which he went is shown by the entry in his journal after his appointment as secretary: "My course is then to continue in this work, and to do so I must have more grace, more faith, more love to God, more zeal in His service, more deadness to the world, more singleness of heart, more decision, and more entire devotion to live for this one object. All these I must have; I cannot do without them; I humbly hope I know where all these can be found."

We do not know how long he was an elder here in the church in Butler, because he very soon became an elder in the First Presbyterian Church in New York City. He was senior elder in that church when he died in 1868.

When he took over the missionary work of our Church it was a very humble affair—there were nine missionaries among the Indians; there were eleven missionaries in India; there were three missionaries under appointment to China, who had not yet gone, and there was only one missionary left of the half dozen or more who had been sent to Africa. He was a colored man

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named Titler, living then in the little colony of Liberia. From this little company of about twenty-two or twenty-three missionaries and an income of less than forty thousand dollars, Walter Lowrie lived to see these missions grow from four or five to nineteen—some nine or ten of them scattered over the non-Christian world; the number of missionaries grew from twenty to one hundred fifty-five; the annual income from between thirty and forty thousand dollars to between two hundred and three hundred thousand dollars. He lived also to see three sons go out to the mission field.

John had gone in 1833. His wife died only a few weeks after they reached Calcutta. He himself pressed on to the northwestern corner of India, then came back, his health broken, to America, never to return. A few years later, in 1842, Walter's second son went out to the mission field in China—Walter M. Lowrie. He was killed by pirates, crossing the bay between Shanghai and Ningpo. The pirates surrounded the boat, and were afraid to let him live, lest he might report on their crime, so they threw him overboard and kept pushing him back with their spears until at last he was drowned. They had flung his Bible overboard after him, but he threw it back on board and it was saved. That water-stained Bible of Walter Lowrie's that was flung after him into the China Sea is still preserved as one of the treasures of the Church. Then a third son, Reuben Lowrie, went out in 1854 and died in 1860. His dear old wife I remember well, one of the loveliest and most gentle of souls, with her noble son, J. Walter Lowrie, who, after a few years in China, had to come home with pulmonary trouble, only to go back to China again to become one of the most beloved missionaries in the whole of China.

After the Boxer uprising was over, the German Army was sent to take vengeance on Pao-ting-fu, where a number of foreigners had been killed. Walter Lowrie went along as its interpreter, and by his intervention

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with the German commanding officers succeeded in preserving the city from harm. You can find the graves of the missionaries killed in that Boxer uprising just to the north of the city wall, with a lovely little enclosure around them. When Dr. Hugh Kerr and I were there, we found on the wall about it a proclamation declaring that nobody must lay a desecrating hand on that sacred spot where those friends of China lay buried.

Now, there is no time this evening, and it would not be appropriate to go at any length into all the missionary history that Walter Lowrie wrote by his deeds during those thirty years of his Secretaryship in the Board of Foreign Missions. I only want to say a few words about two aspects of his work: First of all, with regard to the mission which he fulfilled. It was his duty to set the ideals, to project the policies by which the whole missionary enterprise of our Church would be governed during his lifetime, and, thank God, by which it is still governed, and one prays will be governed yet in the days of our children.

In the Memorial which Dr. John Lowrie wrote of his father, he has embodied some of the farewell charges that Walter Lowrie used to give to companies of new missionaries. From these old addresses you would realize the character and tone of the man, the depth of his devotion, the dignity of his mode of speech, all the grave simplicity and sincerity of his method of presenting the missionary undertaking. That was his first duty—to set the tone, to block out the policies. Second, it was his duty to project the enterprise abroad. He found a little mission just begun in Western Africa—a very difficult mission, most of whose first representatives died before they had been in the field more than a few months, man after man, woman after woman, so that you marvel at the courage of this succession of the early missionaries, that they still kept the purpose firm to go on with the work. He had the beginning of this mission in India; he had two missionaries waiting to go out to China.

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When he ended, he had projected that work the world around—two missions in India, two in China, one in Japan, one in Siam, one in the Republic of Columbia, one in Brazil—all this work had grown up with a great network of missions under Walter Lowrie. In the third place, he had to plant deep in this enterprise from the beginning the purpose of fearless and continuous advance. I have the reports here for the first ten years of his missionary service, and one can see the unflinching, the indomitable courage and purpose of the man. He had to face some of the same difficulties we have to face today. In the year 1844 they had to face this very question of a prospective reduction of their income. What would they do? Would they allow it to control their work, or would they press steadily onward? This is the way Walter Lowrie put the matter to the General Assembly in 1844: "If the means are not increased, it will be the part of wisdom to give up some of our missions, to reduce the force of some of those retained. It will be a most painful measure to withdraw the means of grace from any heathen people to whom they may have been sent. If the Holy Angels can feel sorry, they must weep at such a sight. If the work of reducing be once commenced, God only knows where it will stop—what will be the effect on the best interests of the Church at home. The affecting words of our Blessed Lord describe the present position: 'Say not ye there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest.' 'But when He saw the multitudes he was moved with compassion on them. . . Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.' "

That was the tone on which those men, led by Walter Lowrie, projected and maintained the missionary operations of our Church across the world.

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And now, one last word as to the man that he was. He was a man of deep and reasoned religious convictions. Here in the Memorial there is a long essay preserved that he wrote on "Divine Revelation". It is a far better essay than most, I suspect, of our theologically trained men could produce today. It was written by this Christian layman one hundred years ago. It is a setting forth of his theological convictions in the language of Scripture, with the Scriptures on which those convictions rest. As I have read it over I think that some of our very orthodox men and women of today might well breathe the air of breadth and depth and comprehension that characterized Walter Lowrie. Here it is—his deep, religious conviction—He knew what he believed about God and Christ and the Christian Gospel and he knew the grounds on which he believed it, and one large element of his power was that he was a man who had great convictions and whose convictions rested on the Everlasting Rock.

Not only was he a man of deep reasoned and dogmatic belief, but he was a man of great gravity and dignity and honesty and integrity. Dr. William Speer told me in the old days of the impression that was made on the General Assembly when Walter Lowrie rose to speak. There were clever ecclesiastical politicians in those days as there may be in the future—very clever ecclesiastical politicians whom the General Assembly knew well. When those men rose to speak, Dr. Speer said you could see the whole Assembly on guard; it did not mean to be taken in by any sophistry or plausibility. Then, he said, the hour would come for Walter Lowrie to speak and the whole atmosphere would change, as though the sun were shining and all doubtful mists were gone—no one on guard any longer. Walter Lowrie rose with his simple unquestionable sincerity, in his plain homely way, just to state his case. Every mind and heart answered back at once to the golden simplicity and

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the glorious genuineness of that true pure Christian spirit.

He was a very grave and earnest man. In the funeral address delivered after his death by Dr. William M. Paxton in the old First Church in New York City, of which Dr. Paxton was then the minister, he said at the close: "He was never influenced by excitement or carried away from his position by epidemical impulses; he had a calm mind, a clear discrimination, a sagacity that perceived the truth amidst much mist and confusion; a judgment of men and things, cautious indeed, but certain in its conclusions, and therefore firm and persistent in their maintenance. His simple question was: What is truth; what is duty? And when this was ascertained he knew of no motives of policy or expediency to make him halt or swerve in his course of action. It was this that gave him power. He was a man to mould circumstances and not to be moulded by them. This is, indeed, the element of all true greatness,—a goodly purpose, influenced by benevolent feeling, under the guidance of a clear judgment and a resistless will force—men who make their mark upon the age and carry forward great enterprises to successful completion."

Well, perhaps that is a true account of him, but I am not so sure. He had a very deep and genuine and real affection. Here in an old discolored copy of the "Foreign Missionary Chronicle", dated, Pittsburgh, June, 1833, is an account of the farewell meeting in Philadelphia when John C. Lowrie and his companion William Reed were commissioned as our first missionaries to India. After the farewell addresses had been delivered, the missionaries arose—Mr. and Mrs. Lowrie, and Mr. and Mrs. Reed—to sing the missionary hymn of those days which again and again missionaries going to the foreign field would sing as their parting greeting in the farewell gatherings called to wish them Godspeed: "Yes, My Native Land." Just picture to yourselves those four young folks, William Reed and his wife, from

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our good old Presbytery of Huntingdon, John Lowrie and his wife from the Presbytery of New Castle—those four standing up alone by the pulpit singing this as their last word before they sailed:

Yes, my native land, I love thee,
All thy scenes, I love them well:
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave you,
Far in heathen lands to dwell?

In the deserts let me labor,
On the mountains let me tell
How He died, the Blessed Savior,
To redeem a world from Hell.
Let me hasten
Far in heathen lands to dwell.

Bear me on through restless ocean,
Let the winds my canvas swell,
Heat my heart with warm emotion,
While I go far hence to dwell.
Glad I be—
Then native land farewell, farewell.

Mind you, they went, never expecting to see that land again. And then somebody called out from the audience for Walter Lowrie, who was there to say some word of greeting to the company and farewell to his own children, as they were going. The old record reads: "The Honorable Walter Lowrie, the father of the missionary of that name, at the earnest request of some of the friends, then addressed a few words to the waiting crowd. He spoke of the strength of those attachments which a father might be supposed to feel towards a dutiful and affectionate and an eldest son, and especially towards a son whose piety and his consecration in the missionary field were so like those of his sainted mother,

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whose eminent Christian graces and attainments the occasion seemed so forcibly to recall, but he assured his Christian friends, while he felt deeply at parting with his children, he was willing and even anxious that they should go. If there was any station which he envied it was that which they were about to assume; that he could freely part with every child he could have if they were going to leave their native shores on such an errand. The people wept."

I don't wonder that the people wept. I can see the man, as he used to stand in those days before the audiences, with no pretense whatsoever at oratory—just a quiet, simple, plain-speaking man addressing his fellows out of the honesty and love of his heart, until by and by a tear would come and stand on his own cheek, and the people listening, moved by his restrained emotion, answered him back with tears on their cheeks, as he and they sought together the cross of Christ, and Christ called to His Church then as now, and to the men and women of His Church to rise up and take their crosses and go after Him.

Walter Lowrie's death occurred on December 14, 1868. For two years before his death he had laid aside his active work as secretary but the cause absorbed all his thought until the last. As John Lowrie says: "In the declining weeks of his life the health of Mr. Lowrie became more and more feeble; it had been remarkably vigorous in his early and middle-aged years. He continued to enjoy the affectionate ministries of his family and friends, and to manifest his usual interest in the cause of Missions, until within a short time of his departure. He then met with a fall on a stairway of his house, which soon afterwards showed that there was severe concussion of the brain, attended with increasing weakness; but there was no want of love and sympathy for his family. There was no impatience, and no word ever spoken that his friends would regret to hear. His worldly affairs had been all arranged, including a liberal bequest

Walter Lowrie

to the Board of Foreign Missions. A touching incident occurred after he had become so weak that one of his sons usually sat up with him for the night. At about two o'clock, when all was quiet and still, he began to speak—evidently under the impression that he was in a Council of Indian Chiefs and others. He continued to speak, keeping steadily on for ten or twelve minutes; his line of remarks showed his usual good sense, and his deep feeling as to their welfare was evident. He entreated them to give heed to the instructions of the missionaries, their best friends; to secure the education of their children; to make a good use of their Christian privileges; especially to look unto the Lord Jesus Christ as their personal Saviour. His voice was gradually becoming feebler, until his remarks were ended. It was an address never to be forgotten by his only hearer."

A fortnight after his death the Board took action in these terms:—"That we record our high estimate of the ability with which he managed the affairs of this Board; of the indefatigable industry with which he prosecuted its interests; of the wisdom with which he guided its policy in times of difficulty; of the humble, earnest and prayerful confidence with which he always carried forward the work; of the persuasive and effective eloquence with which he urged the claims of missions upon the churches; and of the self-denial to which he submitted in sacrificing high secular position, in consecrating his fortune and life, and giving his children to be labourers in the great work of the world's evangelization."

Would that Walter Lowrie himself could be speaking to us tonight. Perhaps, if we would be hushed and very still he might speak to us out of this bronze tablet, out of that great company of the unseen witnesses who are round about us here this evening. Perhaps we might hear his voice here once again, as a century ago men heard it—the voice of a true man of God calling men to follow Christ.

The Record of a Zealous Life*

At Williamstown, Massachusetts, in the latter part of the last century, there lived and labored a minister of eminent ability and piety. He was pastor of the Congregational Church, and at the same time chaplain of Williams College. He was of Puritan descent; as was also his companion in life, who was a lineal descendant of one of the most distinguished of "the forefathers" viz: John Eliot, called "the Apostle to the Indians" and also "the Morning Star of Missionary Enterprise". He himself had a holy zeal in this noble cause, which so affected the general tone of his ministrations, that under them commenced, in later years, the great revival of American Foreign Missions. Who has not heard of Samuel John Mills, Gordon Hall, and James Richards? These men drew the very inspiration that made their lives sublime from the fervid words of this earnest servant of the Lord. The famous hay-stack prayer meeting was a notable result of his labors, but one that he was not spared to have a personal knowledge of; for while he was yet in the zenith of his usefulness, when the interest attending his life work was culminating in a remarkable ingathering, he was suddenly removed by death from the church which he had served nearly thirty years and the literary institution with which he had long stood connected.

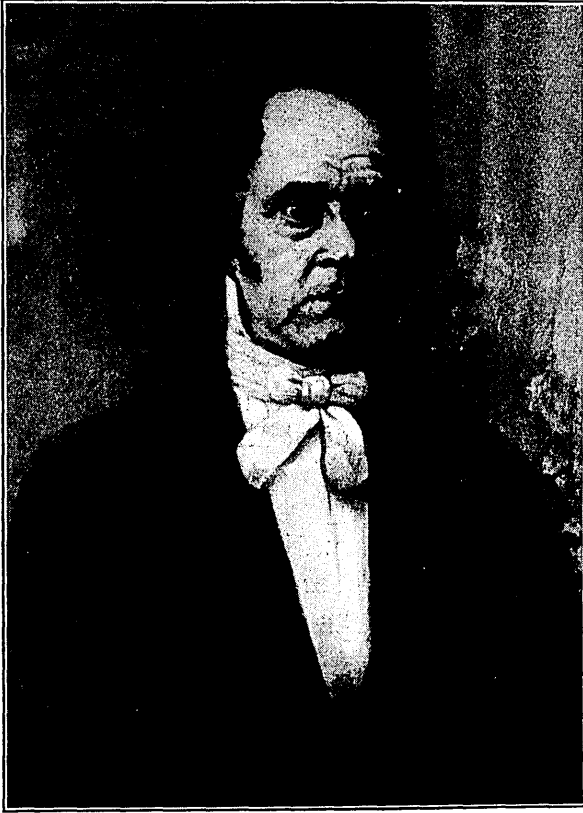
This man was the Rev. Seth Swift, a brother of the Rev. Dr. Job Swift, and also a brother of Gen. Herman Swift of the Revolutionary Army. He was a finished scholar, a sound theologian, and a pure patriot during all the trying period of the American Revolution.

He left several children, and among them a boy of

*The editor came into the possession of the Ms. of this anonymous biography of Dr. Elisha P. Swift through the kindness of Miss Henrietta Wright, a granddaughter. According to Miss Wright, it was prepared by Rev. Edward P. Swift, a son of Dr. Swift, and a reference on the last page of the article enables us to fix 1872 as the date when it was written.

The Record of a Zealous Life

about fourteen and a half years. This youth in his quiet rural home in a country town, among the mountains of New England, though fatherless and in a measure friendless, was destined to exert, for many years, an important direct and personal influence for good, in and through various beneficent organizations, upon large communi-



REV. ELISHA P. SWIFT, D.D.

ties, not only in this, but also in distant lands, and a review of his subsequent career is given here in the belief that its perusal will be interesting and profitable.

He had been named Elisha Pope Swift. His first name was identical with that of a paternal uncle who lived at Philadelphia, while his second, homely enough, perpetuated the maiden name of his paternal grandmother. There is at least one native preacher and con-

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vert from heathenism in a foreign land who wears his name in full. He had passed his infancy and childhood in the uninterrupted enjoyment of health, had attended school, and with a rare aptitude for study had applied himself to acquiring the rudiments of an education. Yet the only thing for which he was distinguished that could be regarded as a preintimation of his future career as a public speaker, was a special fondness for boyish declamation which he was in the habit of gratifying, not by addressing fields of cabbage heads as another youth once did, but by making pathetic appeals to certain refractory cows, whom it was his daily duty to drive to and from their pasture.

But the time had come when he must leave the loved scenes and congenial employs of his schoolboy days and enter upon the sterner duties of life in some one of its many vocations. The world with its various industries was before him. What should he do? He tried clerking in a store, but that was not at all to his taste. He entered a printing establishment for the purpose of learning the business, but that did not suit him. Then he taught school; that was an occupation more to his fancy. But he had higher aspirations and there was one thing which more than all else he earnestly desired to do; it was to return to his native place and enter college, and as soon as his way could be prepared he did it. One incident in his college life must be recorded. One morning a fellow-student whose room he was entering, exclaimed: "You have light, I can see it." And it was so. It was the season of his conversion and his very countenance, it would seem, was irradiated by the light of divine love and joy which he then experienced.

French infidelity had a few years before spread its baneful influences over the country and the greater number of the students of the college were either avowed infidels or tinctured with skepticism in some of its forms. They openly scoffed at religion and wantonly persecuted those who professed it. To become religious in those

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times was to be unpopular, to be ostracised, to be ridiculed, to be maltreated. Yet boldly and fearlessly this young convert at once took his stand as a believer, and cheerfully passed through an ordeal of which youthful professors of more modern times knew nothing.

Further than this nothing noteworthy occurred to vary the ordinary routine of his college course, and with the exception of a few months spent in teaching he continued to prosecute his studies with a high scholarship, and graduated with the honors of his class. Of his classmates, so far as is known only one now survives viz: William Cullen Bryant. The six years of his life that immediately succeeded were full of changes and vicissitudes. It was his lot to be in journeyings oft: a stranger in strange places. First we find him for a few days at the peaceful residence of his mother at Lee, Mass.; then at Newton, N. J., where he taught school for a few months; then at Princeton Theological Seminary; then in various parts of the State of New Jersey occupying a vacation in traveling as an agent for a new edition of Scott's Family Bible; then back again at the Seminary at Princeton; then licensed and laboring as a traveling missionary away off in the frontier settlements of western New York; next at Hartford, Conn., making a formal tender of his services to the American Board of Commissioners for Foreign Missions; next traveling as an agent for this Board through New York, New Jersey, and Connecticut; then again traversing this latter State in the service of the Domestic Missionary Society of Connecticut; then as soliciting agent back again in the service of the American Board of Commissioners for Foreign Missions; then in Boston urging his speedy embarkation as a missionary; next in Salem, Mass., temporarily supplying the pulpit of the Presbyterian Church there; then back again in Boston and in the old Park Street Church being ordained a missionary to the heathen; next at Hanover, N. J., where he was married to Miss E. D. Beach, a niece of his friend and counsellor, the late Rev.

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Ashbel Green, D.D., LL.D.; then on a wedding tour and visit among his friends through New England; then off on a special agency for the American Board, traveling for five months on horseback through Pennsylvania, Ohio, Kentucky, Virginia, and Delaware; then operating as an agent for Princeton Theological Seminary and also for the United Foreign Missionary Society; and finally, settling as pastor of a Church at Dover, Delaware.

Why was he not at once sent out, in accordance with his earnest wishes, as a missionary to some heathen country as India? The reason was that the Association under whose care he had placed himself, was then in its infancy and so much hampered in its operations for want of means as to be unable to immediately send out all those whose services it wished to accept. Some were obliged to wait and he among them. Why then was his departure delayed, from season to season for so unreasonable a length of time? As the Association with which he was connected was an irresponsible one, no entirely satisfactory reason has been or can be given to this question. It is not improbable, however, that there was a desire with it to make his services as special agent available in a financial way as long as possible. Nearly two years passed when, disheartened by the repeated vexatious delays he met with and finding a new and more serious hindrance in the protracted and critical illness of his wife's mother, he withdrew from the American Board of Commissioners for Foreign Missions. It may be added here that the service which he rendered while on these various special agencies was efficient and important and elicited letters of high commendation from the Prudential Committee of the Board. While in this work he usually preached nearly every day, besides three times on the Sabbath. Wherever he went he was instrumental in awakening by stirring and powerful appeals a new interest in Christian Missions. In raising funds for this object he was eminently successful, and once in the City of New York he received a large collection that he was

The Record of a Zealous Life

unable to take from the Church without assistance. Frequent overtures were made to him to settle, which, however, he steadfastly declined so long as the way seemed to be open for his going on his contemplated mission.

Mr. Swift had not been laboring more than a year at Dover when there seemed to be indications that his services were in requisition in a more promising and influential field. In 1817 he had in the discharge of his duties as missionary agent, preached in the Second Presbyterian Church in Pittsburgh. Nearly two years later this Church, which had in the meantime become vacant, found its attention directed to the young missionary whose preaching on that occasion its congregation still held in pleasant remembrance. An invitation which was extended to him to visit and preach for the people of this charge was accepted by him and a month spent in labor and intercourse with them. Then followed a unanimous call to the pastorate of this Church, which he also accepted, and entered upon his labors with it in about two months, having in the meantime returned to Dover and removed his family to Pittsburgh. His pastoral connection with the Second Church continued thirteen years and four months and until, in the judgment of his brethren, his whole time was needed in conducting the affairs of an institution he had founded and fostered, called the Western Foreign Missionary Society. He found the Church \$10,000.00 in debt, he left it with this debt nearly removed; when he took charge of it, there were only eighty-eight members, at the time of his resignation there were three hundred eighty-five. His labors during this period were not confined to his own Church or immediate community. He would often take long and fatiguing rides into the country to preach in sparsely settled and destitute places. The services which he conducted on such occasions were sometimes held in the woods which were "God's first temples", at other times those assembling were accommodated in a mill or a barn. The Gospel was thus first preached by him in many local-

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ities where there are now strong and flourishing churches. During this period he devoted considerable time to instruction as a professor in the Western University and labored first as one of the founders and afterward as secretary and general agent of the Western Theological Seminary.

It is not possible in the present cursory review of his life to give a detailed account of his labors through these earlier years of his ministry in several missionary organizations. It can only be noted briefly that he became the secretary of one important society, and as there was an extensive correspondence and much active labor connected with it, spent a large amount of time for many years in discharging the functions of this (unsalaried) office; and that he founded and labored most assiduously for another to which allusion has already been made.

In the summer of 1835 he received a unanimous call to become pastor of the First Presbyterian Church, Allegheny. The late Hon. R. C. Grier, for many years one of the Judges of the Supreme Court of the United States, was at that time a member of this Church, took a deep interest in its welfare and exerted his influence to promote this effort to secure the pastoral services of Mr. Swift, who, after much deliberation and consultation with his brethren, deemed it his duty to accept this call. His retirement from direct active labor in the missionary cause, which took place soon after, made it necessary for him to relinquish the carrying out of a scheme which he had carefully matured of making a tour for missionary exploration into Central Africa. A similar service in the interest of science and evangelical missions has at a period more than thirty years later, been performed with partial success, although it is to be feared at the sacrifice of his own valuable life, by Dr. Livingstone. Dr. Swift (the honorary degree was, by an unusual coincidence, conferred upon him by two colleges* nearly simultaneously, a few months after his re-settlement) continued

*Yale of Connecticut, and Jefferson of Pennsylvania.

The Record of a Zealous Life

in this pastorate nearly thirty years and until his removal by death. Almost from its first inception to its close, large congregations attended upon his ministry. His activity in the pulpit did not abate nor were his sermons less fresh, striking, or appropriate as he grew older. Many of the discourses that he preached in his advanced years were, in the estimation of those who had longest sat under his ministry, the best of his life. The deep and steady religious interest that prevailed in conjunction with the large and frequent additions to the membership of his church, abundantly attested the spiritual power of his preaching. As he labored on his church, besides contributing to the growth and stability of neighboring churches, he gave also of its membership to the formation occasionally of new organizations. And yet its strength was not impaired nor its progress retarded. It had about one hundred sixty communicants when he took charge of it; when his connection with it ceased it numbered over four hundred.

More than forty-six years of his ministry of nearly half a century were spent in laboring in this vicinity. During this period which, owing to peculiar exceptional circumstances, may very properly be considered as constituting but one pastorate, he preached, exclusive of ordinary and stated week day services, about three thousand times, and admitted to the communion of the Church one thousand six hundred thirty-four persons, forty of whom entered the ministry. Of these, seven hundred were received on confession of their faith and nine hundred twenty-eight on certificate.

Few men did more to mold the sentiments and habits of this community in moral and religious matters than Dr. Swift. In charitable and humane associations and in all schemes of active benevolence he was ever prominent.

He allowed no opportunity for doing good to pass unimproved. A prominent and gifted minister, who has long been engaged in the work of training young men for

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the ministry as a Seminary professor, himself first had his attention directed to the ministry, while pursuing his academical studies, by a few words in season spoken to him by Dr. Swift.

His forte was probably extemporaneous speaking. Many of his happiest efforts as a public speaker were either wholly unpremeditated or preceded by but brief preparation. It was not unfrequently a source of sincere and general regret that remarks made by him on special occasions were so peculiarly the utterances of the passing moment as to be beyond recall when wanted for preservation in permanent form. Some who read these lines will doubtless remember an address he delivered to the citizens of this vicinity in a grove near where now stands the late residence of B. H. Painter, Esq., in Allegheny on the fourth of July, 1837. He was listened to with close attention throughout by the large concourse and before evening a committee waited upon him and requested a copy for publication. He was unable to furnish it, however, as his preparation had only been made before breakfast that morning. So also the address that he delivered at the funeral of his friend and coadjutor, Dr. Herron, which an eminent jurist declared to be "the most eloquent he had ever heard", was never published because it could not be reproduced. It is generally known that he seldom used a manuscript in the pulpit. Once in his earlier ministry he tried it. He warmed as he proceeded with his subject until it became apparent to his congregation that he had forgotten entirely that he had any manuscript at all before him. When at length he turned to it, it was impossible for him to find his place, and hastily removing the paper he proceeded to finish a sermon of great excellence without any further reference to it.

The official positions which he from time to time held in connection with important institutions of the Church brought him occasionally into prominence in its chief judicatory. Yet he was never an obtrusive or a tenaci-

The Record of a Zealous Life

ous speaker, and newspaper writers of the times made mention of him "as speaking seldom and, when he did, briefly and to the point". He was not well versed in nor did he care for the minor points involved in parliamentary usage and his habits of abstraction unfitted him for the details of ecclesiastical business. Had it not been for these disqualifications it cannot be doubted that he would have been chosen Moderator on one of the three occasions when he was put in nomination by his brethren for that office.

The General Assembly of the Presbyterian Church which met in 1858 appointed a committee to revise its Book of Discipline. This committee originally consisted of the late Dr. Thörnwell, the late Dr. Moses Hoge, the late Dr. R. J. Breckenridge, Dr. McGill, Dr. Charles Hodge, Dr. Swift, and Judge Tharswood. The committee held meetings in Philadelphia, New York, and Allegheny which were attended by Dr. Swift, who with the others, spent much time in preparing a report embodying many proposed emendations and corrections. For various reasons this report as at first prepared was not adopted and the labors of the committee as originally constituted were never made available to the Church.

Dr. Swift was one of the leading ministers of the Church to which he belonged and filled every position he was called to occupy with a distinguished ability honorable to himself and advantageous to the interests involved. He was one of the master-spirits of his time, born to conceive and develop schemes of more than ordinary moral grandeur. Resolute in purpose, dauntless amid obstacles, patient and laborious in application, and unsurpassed in mental and physical endurance, he was the man to attain success. With a heart all aglow with divine love and full of true benevolence, his activities turned into a channel for the recovery of the sinning and the perishing.

His life of usefulness, unsullied and bright, was extended to over three score and ten years. He lived only

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long enough to see the virtual termination of the war by the capture of Richmond. Just when the transition of the nation from wasting war to welcome peace was being celebrated by the glad tones of ringing bells, his spirit was passing to the holier peace of a better land and to the music of heavenly symphonies. The old warrior, victor in many a spiritual conflict, at the bidding of his great Captain, laid aside his panoply and went to receive the recompense of sovereign grace. Nearly seven years* have passed since his mortal remains were consigned to the dust; and yet we feel that no apology is necessary for recording some facts concerning one who was known all over the country and whose name is already historic. Artistic skill enables us to present herewith a correct likeness of him. The picture was cut in wood from a photograph by Trevor McClurg taken from a superb portrait by L. E. Delius, artist.†

In Allegheny Cemetery a neat and appropriate monument has been erected to his memory on which is the following inscription:

*See footnote, p. 214.

†The original of the portrait published in this Bulletin is an oil painting in the possession of the Western Theological Seminary.

The Record of a Zealous Life

REV. ELISHA P. SWIFT, D.D.

Born

In Williamstown, Mass., August 12, 1792

Graduated

At Williams College, Mass., September 1, 1813

Licensed to Preach

By the Presbytery of New Brunswick, N. J.

April 24, 1816

Ordained an Evangelist

In the City of Boston, September 3, 1817

Settled in Pittsburgh

and Installed Pastor of the Second
Presbyterian Church November, 1819

Resigned

Pastoral Charge to Become Secretary of
Missionary Society March 1, 1833

Installed

Pastor of the First Presbyterian Church
Allegheny City, October, 1835

Died

April 3, 1865

The Centennial Fund

The year 1930-31, during which the Centennial Committee was active in preparing for the Centennial celebration at the meeting of the Assembly, was one of increasing business depression and financial strain. In consequence of this condition, it was impossible to organize a regular campaign. Instead, the committee made an appeal for a thank offering. In response a total of \$41,299.96 was raised. Of this sum \$13,299.96 came directly from church offerings, and the balance from individuals, most of whom specified that the gifts were for the establishment of the Missionary Home in Pittsburgh. For details in regard to the Centennial Fund, see pp. 68ff.

Bibliography

Bibliography of the Western Foreign Missionary Society

*Almost all these volumes are to be found in the Library
of the Western Theological Seminary.*

I—BACKGROUND—SOCIAL, MISSIONARY AND RELIGIOUS

1. Old Redstone, by Joseph Smith, D.D., 1854

The fascinating story of the founding of Presbyterianism in Western Pennsylvania, with sketches of the fathers, pictures of the times, and the records of the first Presbytery west of the Alleghenies, from its organization in 1781 to its division in 1793. A rare book in a two-fold sense, with several quaint illustrations.

2. Minutes of The Presbytery of Redstone, 1889

Official history of the present Presbytery, from 1781 to 1889. Includes historical notes of the early churches, and roll of ministers from the beginning. In it occurs the famous phrase, "bounded on the west by the setting sun."

3. Centenary Memorial Volume, 1876

A symposium of historical addresses commemorating the planting of Presbyterianism in Western Pennsylvania, dealing with the religious, educational, missionary, ecclesiastical and secular history, and including an account of the Western Theological Seminary. An invaluable volume.

4. Centennial Volume of the First Presbyterian Church, 1884

The history of the old First Church of Pittsburgh is indissolubly bound up with every movement of importance in the early religious life of this region. An inspiring book. Contains many interesting anecdotes.

5. Minutes, in manuscript, of the Board of Trust, 1804-1826

"The Synod of Pittsburgh transacted much of its mission work by means of a Board of Trust. This was nothing else than what is styled in modern times an executive committee." These are the Minutes of the Western Missionary Society, into which the Synod of Pittsburgh resolved itself at its first meeting, in 1802. The Library of the Western Theological Seminary is their custodian.

6. Western Missionary Magazine, 1803-1804

The organ of the Western Missionary Society.

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7. *The Life of the Rev. Elisha Macurdy*, by David Elliott, 1848

Elisha Macurdy was one of the "fathers." He was the first Treasurer of the Western Foreign Missionary Society. This interesting biography distills the missionary spirit of those early days. An appendix contains brief notices of a number of the pioneers.

II—THE PRESBYTERIAN CHURCH AND FOREIGN MISSIONS

Early missionary efforts of the Church; relation of the General Assembly to the American Board; the vexed question of voluntary agency vs. ecclesiastical responsibility; relation of the Western Foreign Missionary Society to the division into the Old and New Schools, and Reunion.

8. *Baird's Digest of General Assembly*, 1855 (pp. 363-374)
9. *Moore's Digest of General Assembly*, 1861
10. *Minutes of General Assembly from 1789-1820* (single volume)
11. *Minutes of General Assembly from 1821-1835* (single volume)
12. *Annual Minutes of General Assembly*, 1836, 1837, 1838

Baird's Digest "contains a very full account of the various steps taken by the Church in the interests of Foreign Missions." The official deliverances of the Assembly, however, should be supplemented by relevant material in the "Foreign Missionary Chronicle," vols. i-v, and discussion in the several standard histories of the Presbyterian Church.

13. *History of the Presbyterian Church*, 2 volumes, E. H. Gillett, 1864

Vol. ii., chs. xxxix-xlii, give the fullest account of the part played by the debate over Foreign Missions in the division of 1837.

Bibliography

14. *Presbyterians*, Geo. P. Hays, 1892

A short and clear account of the Foreign Missionary history of the Presbyterian Church, with particular reference to the relation of the General Assembly to the American Board and to the W. F. M. S.

15. *Presbyterian Re-Union*, A Memorial Volume, 1870

Should be familiar to every Presbyterian minister. Appendix gives succinct account of relations between General Assembly and American Board, and discusses Foreign Missionary activity of the New School branch.

16. *Christian Unity*, G. J. Slosser, 1929

p. 120. The reference in this work involves another angle of the discussion of interdenominational co-operation in Foreign Missionary activity. Does not militate against the principle of definite ecclesiastical responsibility to fulfil the Great Commission, which has been so gloriously justified by the events.

17. *Minutes of the General Assembly*, 1930

Part II, The Reports of the Boards, p. 203 f. "Union and Co-operative Foreign Missionary Work of the Presbyterian Church." The extent of interdenominational co-operation indicated in this report is evidence that ecclesiastical responsibility is not a deterrent to the cause of Church Unity. It is interesting to note that the missionaries of the W. F. M. S. were among the first to encourage coöperation on the foreign field.

III—THE WESTERN FOREIGN MISSIONARY SOCIETY

18. *Presbyterian Missions*, by Ashbel Green, Lowrie's notes, 1893

First published in 1838, by order of the Board of Foreign Missions at their first meeting. This is the official history of the Western Foreign Missionary Society. Includes a sketch of Presbyterian Missions from the beginning. Indispensable.

19. *Foreign Missionary Chronicle*, vols. i-v, 1833-1837

The organ of the W. F. M. S., and later of the Board of Foreign Missions. A veritable gold mine of missionary information for the period which it covers. Contains the Annual Reports of the W. F. M. S., lists of contributions, missionary correspondence, full accounts of the operations of the Society, extended references to the work of other missionary agencies, etc. This is the source book of all subsequent historians. It is a perfect treasure

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trove. A number of missionary addresses are reported in full. Would that we might emulate their earnestness and grasp of fundamental principles.

20. Minutes of the Synod of Pittsburgh, 1802-1832, printed in 1852

These minutes begin with the organization of the Synod, and include minutes of the meeting at which the W. F. M. S. was organized. They contain the Preamble, Adopting Resolution, and Constitution of the Society. On the inside of front cover, in the handwriting of Addison Jones, is noted the following:—"This is a rare and very scarce work, and consequently is very valuable. It should be very carefully preserved." And on the inside of back cover, in another handwriting, it is noted:—"A very rare work, and to be carefully preserved. I never saw any copy but this, that I know of."

21. Minutes, in manuscript, of the Western Foreign Missionary Society, 1831-1837

22. Minutes, in manuscript, of the Board of Foreign Missions, 1837-1838

The above manuscript minutes (Nos. 21-22) are in the possession of the Board of Foreign Missions, 156 Fifth Avenue, N. Y., where they may be consulted, although too valuable, of course, to be loaned.

23. Presbyterian Foreign Missions, by R. E. Speer, 1901

A brief but excellent sketch of the history of Presbyterian Foreign Missions from the beginning. Dr. Speer has the ability of distinguishing the salient points, and a keen sense of dramatic values.

24. A brief Sketch of the History of the W.F.M.S., by T. C. Pears, Jr., 1930

This sketch, by the Secretary of the Centennial Committee, will be published in the October (1930) issue of the Seminary "Bulletin." Its purpose, like that of this Bibliography, is to furnish information to pastors preparing sermons and addresses for the Centennial.

25. The Missionary History, by Dr. E. E. Swift, 1876

This is one of the addresses in the "Presbyterian Centennial Memorial Volume," referred to above. It is by the son of Dr. Elisha P. Swift, and discusses the missionary activity of Western Pennsylvania, both domestic and foreign. Over half of the address deals with the history

Bibliography

of the Western Foreign Missionary Society. An appendix contains biographies of the missionaries appointed by the Society, from its organization, until the Transfer, 1831-1837.

26. The Centennial of the Western Foreign Missionary Society, T. C. Pears, Jr., 1930

A leaflet issued by the Centennial Committee of the Presbytery of Pittsburgh, recounting the proposal of the celebration, the organization of the Committee, the program proposed, and stressing the hope that it may be the occasion for "a great spiritual, evangelistic, and missionary awakening throughout the bounds of the old Society."

IV—MISSION TO NORTHERN INDIA

This particular Mission is singled out, because it was the first permanent work of the Presbyterian Church on the foreign field, and because it is the richest in historical material.

27. Historical Sketches of India Missions, Semi-centennial, 1884, Allahabad Press, 1886

Contains the program of the Semi-Centennial of the founding of the American Presbyterian Mission in India, held at Lodiana, and comprehensive sketches of the Lodiana, Farrukhabad and Kolhapur Missions by Dr. John Newton, Mrs. H. H. Holcomb and Rev. G. W. Seiler. Interesting reference to Call to World Week of Prayer, p. 72.

28. Historical Sketch of the Lodiana Mission, Newton
Included in No. 27, above,

29. Missions in Hindustan, by Rev. J. R. Campbell, 1852

30. Missionary Life in North India, by Dr. J. Warren, 1862

These three preceding works, and the next following, are accounts by some of the earliest missionaries on the field. All but Dr. Warren, were sent out by the Society, and he was a member of the "fifth reinforcement," sent out two years after the Transfer.

31. Travels in North India, by John C. Lowrie, 1842

The same under title, "Two Years in Upper India," 1850. Also anything else from his pen. "Travel in North India," however, is the book that, above all others, should be read. If it does not fire you with a missionary ardor, I know of nothing that will. It is, moreover, the story by the founder himself, of the first mission of the Presbyterian Church on the foreign field.

Centennial—Western Foreign Missionary Society

32. A Memorial of the Futtehgurh Mission and Her Martyred Missionaries, 1859

A graphic account of the Indian Mutiny of 1857, and the martyrdom of Campbell and Johnston, sons of Western, by the "cruel and dastardly" Nana Sahib. This carries us beyond the period of the W. F. M. S.; but those who have followed Lowrie on his lonely journey up the Ganges to Cawnpore, will be struck by the contrast with that other river journey to the same destination.

33. History of Our Missions in India, by E. M. Wherry, 1926

V—ADDITIONAL HISTORICAL AND
BIOGRAPHICAL MATERIAL

34. Historical Sketches of Presbyterian Missions, 3rd Edition, 1891

These are historical sketches of each of the Presbyterian Missions, as the name implies. They may still be purchased separately in pamphlet form, except for one or two that are out of print, for the price of ten cents.

35. Missionary Memorials, by William Rankin, 1895

Brief biographical sketches of all the missionaries of the Presbyterian Church, who died prior to 1895, while in the service of the Board. This is really the Necrological Record of the Board of Foreign Missions, and may be supplemented by the "Memoirs" printed annually in the Board Reports. Dr. Rankin's volume incorporates the memoirs of the 100 missionaries of the Board and of the W. F. M. S., which first appeared in Lowrie's "Manual of the Foreign Missions of the Presbyterian Church," published in 1868.

36. Handbook of Incidents of Foreign Missions of the Presbyterian Church, by Wm. Rankin, 1893

37. Memoir of Walter Lowrie, by J. C. Lowrie

38. Memoir of the Rev. Walter M. Lowrie

The three preceding works (Nos. 36-38), were suggested by Dr. Speer, in addition to the above, as of great interest and value.*

*Dr. Speer has kindly checked over this list, and has made some valuable suggestions.

Bibliography

39. *Studies in Missionary Leadership*, by R. E. Speer, 1914

These are the Smyth Lectures for 1913. The first lecture is on "Walter Lowrie and the Foundation of the Missionary Enterprise." The second is an appreciation of the American Board.

40. *Memoir of Mrs. Louisa A. Lowrie*, by A. G. Fairchild, Pittsburgh, 1836

A precious little volume. Mrs. Lowrie was the first to lay down her life on the foreign field. The frontispiece is a steel engraving of the sweet-faced bride of twenty-four. On the fly leaf is printed,—“The profits of this work will be devoted to the support of Foreign Missions.” It bears the imprimature of the W. F. M. S.

41. *Memoir of Mrs. Anna M. Morrison*, by Rev. E. J. Richards, 1839

Memorial of the wife of one of the missionaries of the “third reinforcement.” “The Christian Church will remember her husband as the man who after the great Sepoy rebellion of 1857, moved the Lodiana Mission to call upon all Christendom to observe an annual week of prayer for the conversion of the world.”

42. *George Paull, A Memoir*, by Rev. Samuel Wilson, D.D., 1872

A Protestant saint. See the Resolutions passed by his own Presbytery of Redstone, October 19, 1865. Paull laid down his life on far off Corisco Island, Africa—not in India, but I simply cannot pass him by.

43. *Western Africa*, by J. L. Wilson

This book was suggested by Dr. W. C. Johnston. The period it covers is contemporary with the efforts of the W. F. M. S. in Africa. A chapter on the slave trade introduces one of the motives of the fathers in undertaking this Mission.

- 43a. *The Words of God in an African Forest*, by W. Reginald Wheeler. Fleming H. Revell Company. 1931

A valuable work by one of the Secretaries of our Foreign Board, published since the above Bibliography was compiled. Contains a Bibliography on African Missions.

VI—WESTERN AND FOREIGN MISSIONS

“Our loftiest joy is derived from the connection of our Seminary with Foreign Missions.”—Dr. James I. Brownson

44. *General Biographical Catalogue of Western Theological Seminary, 1827-1927*

Contains complete list of missionaries from the Western Seminary, from the beginning to the time of the Centennial.

Centennial—Western Foreign Missionary Society

45. The Bulletin of the Western Theological Seminary, April 1928

Centennial Number. Includes Dr. Speer's Centennial Address:—"The Western on the Mission Field."

46. A History of the Western Theological Seminary, by J. I. Brownson, 1876

One of the addresses in the "Presbyterian Centennial Convention Volume." The concluding section of the address is devoted to the record of Western on the mission field up to 1876.

47. Files of the Western Echo, vols. i-ii., 1927-1929

Numerous items, including letters from missionaries now on the field, under the caption, "News from the Front."

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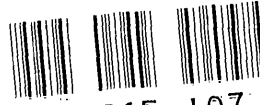
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